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# HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

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**NOTICE.**—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MEMNONITE PUBLISHING CO., ELKHART, IND.**

## EDITORIAL NOTES.

A Happy New Year to everybody. May the year 1908 be a year of peace, of comfort and blessing, especially to all our readers and to all the rest of mankind.

We call especial attention to our premium list on the last page of this issue of our paper.

The Young People's Meeting Topics are a special and valuable feature of the Herald of Truth for 1908.

Ask your neighbor who does not take the Herd now to subscribe for it and try it for a year. Price, \$1.00 a year.

Now is the best time of all the year to renew your subscription for the year. A prompt renewal is very acceptable to the publishers. Price, \$1.00 a year.

We thank all our correspondents who have contributed to the interest and usefulness of the Herald of Truth for their help, and we kindly ask you to continue to help us also during the coming year.

Send for Sunday School Lesson Helps for all advanced classes. Primary Lesson Helps, reward books, tickets, cards, class books and all Sunday school supplies to the Mennonite Publishing Co., Elkhart, Ind.

According to reports in the daily papers there were at least eleven deaths in this country caused by carousals of various kinds on Christmas. When mankind makes or mistakes Christmas as a day of folly the day becomes a curse instead of a blessing. Christmas dances, Christmas rallies, Christmas balls, concerts and the like, how in congruous the names! And how fatal to a nation's uplift would it be if such method of observing Christmas would become general!

Prospectus for the Herald of Truth for 1908. The Herald of Truth has now completed its forty-fourth year. It will be published in the same form, advocating the same teachings, and at the same price as heretofore. We ask and invite all our old subscribers to renew, and we ask and invite all our brethren and sisters who are not now taking it to subscribe for 1908. Price, \$1.00 a year. Address, Mennonite Publishing Co., Elkhart, Ind.

Old Bibles.—A few weeks ago at a sale of old books the Bible belonging to John Milton, the author of "Paradise Lost," was sold for \$1,225.00. It is supposed that this Bible belonged to his wife before she was married, as her maiden name, Elizabeth Minshul, is found written on one of the blank leaves of the book. It was printed in 1585. We have in our private antiquarian library a Bible printed in Basel, Switzerland, in 1582. Another of the books we prize very highly is a

Bible printed in Tübingen, Germany, 137 years ago, which really is the Bible and a commentary combined, weighing twenty-five pounds, and is a beautiful specimen of the bookmaking art of that period.

In the Mennonite Publishing Co. plant it was a busy time for the last two weeks, and especially for the last week before Christmas. The clerks in the office and store, the workers in all the different departments were crowded to their utmost strength from morning until late in the evening. During a part of the time the presses were working day and night; the shipping department was especially active. Books, stationery, different kinds of Christmas goods, lesson helps, almanacs, besides the mailing of the regular issues of our periodicals, made the place the scene of unusual activity. We are very thankful to all our friends for the generous patronage they have accorded us, and we are thankful to God for his mercy. He is good and his mercy endureth forever.

Several exchanges have recently discussed the founding of the present great Sunday school work. Of course, Robert Raikes always comes up prominently in the discussion. However, so far as our Mennonite people are concerned, Bish Isaac Peters has set all questions of the present matter of priority aside by showing very plainly in his article in the Herald a few weeks ago that Sunday schools formed a vital part of the church work of our forefathers centuries before Robert Raikes was born. Indeed, when we recollect that some of the persecuted Anabaptist Flemish cloth weavers were invited by King Henry VIII in the sixteenth century to come over to England and set up their looms and enjoy liberty of worship, it is no great stretch of imagination to accept the belief that these quiet people who founded the great cotton-weaving industries of England as well as being the source from which sprang the great Baptist church, should have continued this part of their religious work in their new home in their quiet way and thus furnishing the seed which Raikes carried out and popularized. The real founders who furnished others the idea or the inspiration may have been lost sight of, but as Luther's early teacher and guide in his new life, has been almost forgotten or lost sight of in the greater glare of the popular Reformation of which Luther was the acknowledged head. Even the fact that some few of our people are not in favor of Sunday schools today on the rather questionable plea that our forefathers did not have them does not necessarily settle the matter or prove that Sunday schools were not a common thing among our earlier forefathers. Moreover, history shows that other customs, practices and even principles or beliefs have changed in the social, financial, political and even religious world. One century repudiates what another cherishes. One generation calls old fashioned and obsolete what another has found of great practical value. But God's word remains the same, the world continues to require the same salvation and has the same need of religious instruction and if one century for one reason or other neglects any part of it the following century is in wise indeed if it continues to neglect the same line of work simply because "our forefathers did

not do so and so." The Bible and the world's needs are a stronger plea to us than any customs of even our forefathers.

## PERSONAL MENTION.

Bish. Chr. Krehbiel of Halstead, Kan., was at Fortson, Kan., on Sunday, Dec. 15, where he officiated at the funeral of John Dick, Sr.

Pre. David Garber of La Junta, Colo., held services in the Napagans Mennonite meeting-house on Thursday and Friday evenings of last week.

Bro. Abm. Metzler, superintendent of the Orphan Home at West Liberty, Ohio, was in Napagans last week looking after some orphan children.

Bro. A. D. Wenger closed his meetings at Kinzers, Lancaster Co., Pa., on Dec. 15. There were eight confessions. The Lord make them shining lights in his kingdom.

The friends and correspondents of Bro. Albus Brackbill who recently moved with his wife and son Maurice from Lancaster City, Pa., to Kent Co., Mich., will kindly address him or any of his family at Alta, Mich., care of C. Hoffman.

Bro. M. B. Fast, editor of the Mennonitische Rundschau, completed his fourth year in Elkhart as editor of our German papers on Dec. 21, 1907, and the Lord has blessed his work. May God's blessing continue to rest upon him and his work.

Bro. Moses Betzner and wife of Berlin, Ont., came to Elkhart on Dec. 22 and spent Christmas with their friends at this place. For most of the time while at home, they were the guests of Bro. and Sister A. C. Kells. They returned home on the 29th.

Bro. C. J. Garber of Alpha, Minn., who spent some time at Goshen attending the special Bible-train at Goshen College, returned home on Thursday, Dec. 26, and on his way stopped at Elkhart, where he made the subject of a short visit with his friends.

Bro. J. Fleming, editor of the British Columbia Mennonite, came to this part of Canada a number of times and people who have suffered there from the effects of the famine and drought. Bro. Fleming is a native of the British Columbia and is a very kind and helpful man.

Bro. Geo. Lambert of the Elkhart conference on Thursday, Dec. 18, visited with us. Bro. Lambert is a native of the Province of Ontario, Canada, and is a very kind and helpful man. He is a member of the Elkhart conference and is a very kind and helpful man.

Bro. Elias Kemp of Ottawa, A. B., and A. F. L., who was with us on Thursday, Dec. 18, is a native of the Province of Ontario, Canada, and is a very kind and helpful man. He is a member of the Elkhart conference and is a very kind and helpful man.

Pre. D. S. Loomis of York, Pa., visited with us on Thursday, Dec. 18, and is a native of the Province of Ontario, Canada, and is a very kind and helpful man. He is a member of the Elkhart conference and is a very kind and helpful man.

CELESTA WINEY. See'y

## TIDINGS FROM THE CHURCH AT HOME AND ABROAD

### FOREIGN MISSIONS.

India.—American Menonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Loper Asylum, Balodgahan. J. A. Hessler, Supt.

### HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.  
Chicago.—Menonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.  
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.

Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Honderich, Supt.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.

Philadelphia.—Menonite Home Mission, Cor. Amble and Dauphin Streets, Philadelphia, Pa.

Fl. Wayne.—1299 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartler, Supt.

Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1324 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.

Kansas City.—209 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.

BENEVOLENT AND OTHER INSTITUTIONS.

Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.

Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Minsinger, Supt.

Old People's Home.—Greenville, Pa. A. K. Diener, Supt.

La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

In the congregation at Middlebury, Ind., ordination services were held on Sunday, Dec. 22, 1907, at which Bro. Simon Yoder was chosen to the ministry. The Lord fit him for the solemn and important work. Bro. D. J. Johns officiated.

The Bible Conference held week before last in the Barker Street M. H., near Bristol, Ind., was one of special interest to all who attended, and while the attendance was not so large during the day sessions, the evening sessions were well attended and many good impressions were left on the minds of the audience. The meetings closed on the 21. One person was led to accept Christ and was received into church fellowship on the 22d. The instructors were D. J. Johns and Oscar Hostetter.

Wakarusa, Ind., Dec. 22, 1907.—To the Herald Readers:—Greeting. We are having an unusual holiday season. Church services and other public meetings in and near Wakarusa are closed for two weeks on account of smallpox. Services which were announced for Christmas are therefore suspended. Our Sunday school election for next year was held on Dec. 8, resulting in the election of Silas Woldy as superintendent; J. I. Woldy, chorister; Monno Weaver, assistant superintendent; Martha E. Beutler, secretary. Class arrangement and appointing of teachers has not yet been done.

Wellsman, Iowa, Dec. 7, 1907.—Dear Herald Readers:—Greeting in Jesus' precious name. As no tidings from this place have appeared in the columns of the Herald for some time, I feel impressed during this Thanksgiving season to express my thankfulness toward our heavenly Father and Jesus, the Savior of all who believe in him, for the numerous blessings imparted unto us as his people and children, by supplying us with a bountiful harvest, so that we have plenty to support us for the coming year, and have some to spare for those who are less fortunate than we, whose crops have failed, in India and Armenia, Turkey. Dear brethren and sisters, let us sympathize with the needy ones and hand in an offering for their support, let us spend less for our own gratification at the coming Christmas and share with the fasting and needy ones. The Lord will bless the cheerful giver.

I also feel thankful to the Lord for the spiritual blessings we enjoy, in this that his servants, with his leading, faithfully proclaimed the glad tidings of salvation with earnestness. Quite a number of precious young souls were gathered into the fold in the several congregations in this locality. Communion services were held in Upper Deer Creek M. H. three weeks ago, when nearly all the members partook. Today communion was observed in Lower Deer Creek church.

Thanksgiving services were held in both Upper and Lower Deer Creek churches, and appropriate sermons were delivered. Praise the Lord for all his blessings.

S. D. GUENGERICH.

Warrensburg, Mo., Dec. 16, 1907.—Dear Editors: I like the Herald of Truth. It is a good paper. I see that you are working for the salvation of souls and for the good cause of the church, for the upholding of the commandments of God and the simplicity of the gospel. Go on and do all the good you can. I am old and afflicted and can hardly write any more. I will be eighty years old on my next birthday. I became a member of the church fifty-eight years ago. God bless you.

JOHN BOWMAN.

Conway, Kan., Dec. 21, 1907.—To all the Herald Readers:—Greeting. I arrived at my home last Sunday evening at eight o'clock and found all well. I visited with relatives and friends for over seven weeks, and was in over one hundred and forty homes and had pleasant and profitable visits. I feel to thank my many relatives and friends for the kindness you have all shown me while with you. I spent three and a half weeks in Indiana and General Conference, two days in Wayne Co., Ohio, one in Scioto, one week in Jefferson Co., Pa., three days in Warwick Co., Va., one week in Logan Co., Ohio, and twenty-four hours in Cass Co., Mo. On Saturday night I stayed with my brother Thomas and family and my mother in Kansas City. My mother's health is good. Call and visit us when you are in the West. The Lord bless you all. Respectfully,

JOHN M. ZOOK.

The Bible Conference held at the Barker Street Menonite M. H. during week before last proved to be a profitable and encouraging effort, and while the attendance during the day sessions was not so large the attendance was very encouraging in the evening. May God's blessing rest upon the work.

Correction.—In the correspondence from Minier, Ill., in last week's issue it was stated by our correspondent that the eighteen converts referred to were received into church fellowship on Dec. 8. This was a mistake. It was on Dec. 1 and not on the 8th.

Menonite Home Mission, Toronto, Ont., Dec. 20, 1907.—To the Readers of the Herald of Truth:—Greeting in Jesus' name. We have reason to feel encouraged at this place, although perhaps we are not accomplishing all that we would like. We are thankful for the promise that if we faithfully sow the seed, God will give the increase.

On Dec. 8 Bro. and Sister Henry Gumm and two children of High River, Alberta, spent Sunday and Monday with us before going to their home near Berlin, Ont. Bro. and Sister Isaac Miller of Markham were with us the same time. Bro. Moses Hoover of Selkirk, Ont., spent the 15th at the Mission. On the 16th Bro. and Sister Isaac Miller from Alberta called. On Wednesday evening Bro. Miller preached to us from the text, "Come unto me all ye that labor and are heavy laden, and I will give you rest." We thank him

for the instruction and encouragement held out to all God's people.

Christmas is near at hand with its usual bustle and bustle. There are many poor people in this city owing to hard times. It has been said, "If all the money that is spent foolishly in Toronto alone were given to the poor, none would need to suffer." Or if all that money were used for missionary purposes much good could be done.

Pray for the work and workers at this place that we may prove faithful in pointing lost souls to the Christ born so many years ago.

Wishing you all a happy Christmas, I am yours in His name.

BERNICE DEVITT.

Dec. 23, 1907.—Dear Brethren:—I herewith let you know that my dear sister died on the 12th of October, 1907, and went to her eternal home. This leaves me alone in my home. She was fifty-one years old and was a member of the German Presbyterian church. She was a reader of your German paper for many years and loved it very much. The text used at her funeral was Prov. 10:28, "The hope of the righteous shall be gladness; but the expectation of the wicked shall perish." I wish you a merry Christmas and a happy New Year.

D. H.

We sincerely sympathize with our brother in the sad affliction which has befallen him, and his weary pilgrimage through this present evil world. May the Lord comfort and sustain him and finally give him a home in the heavenly mansions, where the companionship of saints and angels shall give joy and blessedness forevermore.

For the Herald of Truth.

THE MICHIGANIAN.

By Aldus Braecklin.

To Our Beloved Church:—Greeting in the blessed name of Jesus. When we had decided to make our home in a distant state, many of our beloved brethren and sisters and also many of our kind friends asked us to write them. But we found that we could not write to all of them, as it would have taken too much time and labor. So, consulting our better judgment, we found that we could write a letter to our church papers and have it published in the form of a continued story of our trip, and in this way not crowd out other reading matter that might help the brethren to spread abroad the gospel through the medium of the press, and in this way all interested can read it; and this we will try to do to the honor and glory of God.

We will try and make our standard 1 Cor. 2:2, trusting that we may go on our journey through life, marching under the blood-stained banner of King Immanuel.

We (myself, wife and son Maurice) arrived at our destination, Elm Dale, Kent Co., Mich., safely and well, under the kind protection and guidance of our heavenly Father.

In order to explain so that all our readers may understand the matter, etc., we will say that upon the desire and request of the congregation known as the Borne congregation near Elm Dale in Kent Co., Mich., we concluded to move from our former home in Lancaster City to the above named place and live and labor with the congregation there and make our future home with the people in this vicinity and labor with them to spread abroad the gospel of Christ and point lost souls to the Savior of the world (Matt. 28:19, 20).

On Monday, Nov. 25, 1907, we began packing and crating our goods for shipment. Bro. H. K. Bender and wife came and helped in the beginning, and in the afternoon our dear brother and fellow-laborer, Ezra Weaver, also lent us a helping hand, for which we were truly thankful.

Wishing God's richest blessing to rest upon and abide with us all (Rev. 22:3), we ask our friends, if they will, to write to us, as we will be glad to hear from all of you. Our P. O. address for the present is Alto, Mich., care of Ch. Hoffmann.

(To be continued.)

## DEATH OF BISH. PETER BECKER OF SOUTH DAKOTA.

For the Herald of Truth.

Bish. Peter Becker was a man who among the Russian brotherhood, as well as to some extent among the American brethren and sisters, and also in Russia, his native country, was well known; and for this reason we believe many will be anxious to learn something concerning his life, and especially about his last days and his departure.

He was born Dec. 16, 1845, in the village Carlsvalde in Poland, Russia. When he was sixteen years old he accepted Christ. On Nov. 21, 1869, he was married to Maria Richter. He was the father of eleven children, of whom eight preceded him in death. In the fall of 1874 his parents emigrated from Russia to America. They had then three children, of whom two are still living. In the spring of 1875 they settled on the wild prairie of South Dakota, forty miles north of Yankton, where they had a hard beginning, but the Lord richly blessed their labors and prospered them. With them also, at the same time, many others from different parts of Russia settled in the same vicinity, and as the bishop (Tobias Urruh) with whom they came from Russia to this country, died within the first year of their residence here, there arose among the people a desire for the choosing and ordaining of another minister. The choice of the people fell on Bro. Becker, and he was accordingly ordained to the ministry and shortly afterward to the office of elder or bishop. This office, on account of the different views existing with many of the people and from the fact that his fellow-laborers in the work did not support him as faithfully as they should have done, often became to him as a leader of the people and as an ambassador for Christ a very great burden—almost more than he could bear. But the dear Savior, in whom he trusted, stood by him, and in order to test and better fit him for future trials and usefulness led him through trying afflictions.

On the 9th of June, 1892, his daughter Elsie was called from the family circle by death at the age of eighteen years, ten months and nine days. On the 20th of March, 1893, his beloved companion, our beloved mother, who so often supported and aided him both with her counsel and comfort, was also taken from him by the relentless hand of death. A few months later in the year (July 6) his daughter Susanna, at the age of fifteen years, five months and nineteen days, was also taken from him. And yet the Lord saw fit to afflict him still more and one month later (Aug. 9) his son Frank died at the age of seventeen years, two months and sixteen days. And still it was not enough. Death seemed insatiable, and on the 11th of July, 1896, his son Abraham was taken from him at the age of fifteen years, six months and twenty-two days. Dec. 2, 1897, his son Henry died, aged eighteen years, five months and two days. On Aug. 21, 1899, his son Jacob died, aged fifteen years, five months and twelve days. Two of his children died young soon after their arrival in this country.

After this our father, with the assistance of his oldest son Cornelius and his daughter Eva, who was then eighteen years of age, continued farming, in his loneliness, for several years, but finally rented out his farm and confined himself chiefly to the raising of fruit and keeping honeybees.

Since the most of our relatives lived in Kansas and Oklahoma, the desire came to the three children still living (of whom the oldest daughter, Helena, is my wife) to visit them, and accordingly we decided, with the desire and consent of her father, to leave home on the 8th of October, 1907. Before father drove to town with his children, we sang the hymn in the German language, "God be with us till we meet again," and in prayer commended us to the care and protection of our heavenly Father that with his grace he

might lead us according to his holy will. Two girls, Maria and Eva Becker, were prepared to come and care for our father and do his housework. Everything seemed to move along nicely and pleasantly. Those on the journey and those at home were cheerful and happy and father felt especially well. He assisted in caring for his aged mother, who lives with his brother John about a quarter of a mile from him, whose strength is failing, on account of her great age. She was already eighty-seven years of age. He seemed able to care for her better than any one else.

On the night of Nov. 7 the first symptoms of illness manifested themselves (pains in his bowels). After this he felt so much better again that on Friday he was able during the day to go twice to his mother and could eat his dinner with a good appetite. In the afternoon he received a letter from his nephew, Peter Urruh, in Kansas, telling where his children were and how they felt, and where they were going the next day. He related to me by telephone what the letter contained, and as they had set the time of their visit on six weeks, we talked over that if they wished they could also, so far as we were concerned, remain a week longer, neither of us thinking that we would already on Sunday, Nov. 10, have to call them home by telegraph.

On Saturday, Nov. 9, at 6 o'clock in the evening Bro. Becker had an attack of very severe pains, but was able himself to call his physician by telephone from Marion, who came immediately. I was already there when he came. The physician, after examining him, found the disease very serious and prescribed strong cathartics. I asked the physician what was to be done in case the powders he gave did not work. He said, "They must do the work before he has them all taken." But when I insisted on a direct answer to my question he replied after we had gone out, "Then it will be bad." He took all the powders, but instead of doing the work intended they only caused him a night of severe suffering. At 5 o'clock in the morning, after the powders were all taken, he requested us to apply hot casts, upon which the pains became less severe and he felt easier. In the morning about 10 o'clock we spoke about sending a telegram to Oklahoma to call the children home. He loved his children and did not wish to break in on their visit. He said, "We will wait till to-morrow." But when we saw that the disease was rapidly growing upon him, I asked him about 3 o'clock in the afternoon, "Father, shall we not telegraph now? Say just what you wish." Then he answered decidedly that we should send a dispatch as quickly as possible and tell the children to come home. We expected according to the information we had that they were with my brother, Jacob Dirks, in Beaver, Okla., and would the next day be in Menno, Okla. We therefore immediately telegraphed to both places; but our dispatch did not reach my brother Jacob and instead of going from Liberal by way of Newton they went to Lahoma, Okla.

Finally, as the disease increased in severity, beyond all expectation, and we all, as he also himself, saw that the end was near, he said, "I commend my spirit into thy hands, even as thou, O Jesus, didst commend thy spirit into the hands of the Father." And as the death-damps were already upon his forehead, we sang his favorite hymn in German, "Nearer, my God, to thee." He also joined in and sang with us some of the words so that they could be distinctly understood. Soon after, at 9:15 p. m., on the 11th of Nov., 1907, his soul departed from him and went back to God who gave it.

Our dear father was during his sickness an example of patience and submission to God, as in his days of health and strength, as far as we knew, he had set his house in order, both with God and his fellow-men, and had followed the words of the apostle, "As much as lieth in you, have peace with all men." He had made no

arrangements in regard to his property, any further than that he told me, "Give \$500.00 to the mission cause, and the remainder divide peaceably." This was really his last will and testament, and a good one. Much sympathy was expressed and shown him by friends and acquaintances during his sickness and sufferings. Some one asked him shortly before he died, "But the children?" He replied, "They will find me as God will." Inasmuch as the time of the funeral on account of the return of the children was uncertain, we cared for the corpse as well as we knew how, and God blessed us in the work, so that the corpse was well preserved. There was some anxiety that it might not be presentable, but it appeared better at the time of the funeral than it did immediately after death.

The children received the dispatch informing them of the death of their father on Wednesday at 1 p. m., as they arrived at the home of Andrea Becker. Here they telephoned to their aunt, who met and brought them a letter which father had written just previous to his death, telling them that all was well. She also brought both the dispatches which had been sent.

As their beloved friends, Andrea Beckers, came riding along—I will quote their own words—"We were standing in the side entrance. After our salutation, which was a somewhat sad one, aunt asked us, 'Have you heard from home?' We said, 'No,' but noticed that there was something wrong. We asked, 'Is grandmother dead?' 'No,' was the reply. 'Father is not dead, is he?' 'Yes,' we received a dispatch yesterday morning,' they replied. We cannot express our feelings on paper, and the sorrow that pierced our hearts. Only those can realize it who have experienced similar troubles. Lena said, 'I have had much trouble already in this world, but how I shall be able to surmount and rise above this trial I do not know.' But the Lord says, 'As thy day, so shall thy strength be.'

"We went back to the depot at once and there met our friends, Adam Ekenes. We greeted them and immediately bade them farewell again, and the parting was indeed sad; but in a few minutes the train left and we were on our way homeward. At a subsequent station where we changed cars we had to wait four hours. There, indeed, were hours of painful suspense. We felt as though we wanted to hasten and go on in advance of the train."

Meanwhile we at home were waiting for them with deepest anxiety, until finally on Friday evening, Nov. 15 (4 p. m.) they arrived safely in Parker, S. D., where arrangements had been made with a friend to meet them with a conveyance and take them to Marion, where the writer was waiting for them with his own team and at 6:30 p. m. we stood together around the remains of our departed father, where the tears flowed afresh. While they were on the way they formed all sorts of conjectures as to the cause of his death, as he had never been sick to the extent that he was confined to his bed; but now they felt thankful that he died a peaceful and natural death.

Now that all the arrangements for the funeral had been made, all the telephone lines were brought into use and the friends notified that the next day, Saturday, Nov. 16, at 1 p. m. the funeral services would be held, which was all done in accordance with the request made by our father shortly before he died. The weather was ideal. In good time the yard at the church was filled with conveyances from far and near. The hearse, on the way to the church, stopped at the home of the aged mother of the deceased and she was carried out in a chair by two brethren and permitted to cast a last faint look upon the still features of her deceased son.

Funeral discourses were delivered to the assembled congregation by Christian Miller from John 16:1-22, and by Joseph Kaufman from 1 Pet. 5:1-4, and also by Heinrich C. Urruh from

(Continued on page 8.)



# YOUNG PEOPLE'S BIBLE-MEETING PAGE

**TOPIC: Christian Living. Rom. 12:9-21. Sunday Jan. 12, 1908.**

EDITED BY A. B. RUTT.

## THE LESSON MOTTO.

In this great world of fellow-men, of neighbors and friends all about me, of tremendous opportunity and corresponding responsibility, help me, Lord, to live the Christ-life daily.

## DAILY READINGS.

January, 1908.  
6. M.—The citizen of Zion. Psa. 15.  
7. T.—The evidences of sainthood. Matt. 5:1-16.  
8. W.—Christian joys and privileges. Phil. 4:4-13.  
9. T.—Christian duties. 1 Thesa. 5:3-25.  
10. R.—Putting on Christ. Col. 3:1-15.  
11. S.—Christian behavior. Col. 3:16-25.  
12. S.—Christian Living. Rom. 12:9.

## A SPECIAL MESSAGE.

In the hurry, scurry and worry of the present day the Old Testament admonition, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them," comes to us with doubly vivid force and meaning. Men engrossed with the world's cares or stupefied with its pleasures, forget Christ, the Christ-life, the world's needs, the heaven to gain or the hell to shun. All existence is swallowed up in the great fish called selfishness which swims about on the ocean of time and finally spews out the naked, famished soul on the boundless shores of eternity. It is because of this that the world—worldliness—is such a fearful enemy of Christ. Last week our subject was, "Stepping heavenward." We cannot go one step toward heaven without Christ, who is the way and the only way, and by whom alone we come to the only way, and the only way, and the only way. We cannot live the Christian life one day without Christ, for he is the true Vine and we as the branches cannot live one day separated from that Vine. Without him we wither and die. Note then the need of continually abiding in him as a necessity to Christian living.

Our subject is 'one on doctrine. In the first part of Paul's epistle he lays deep and strong foundations of DOCTRINE. In the excerpt used to-day we see clearly set forth:

1. The purity of love. V. 9.
2. The positiveness of love. V. 9.
3. The unselfishness of love. V. 10.
4. The holy activity of love. V. 11.
5. The compensations of love. V. 12.
6. The practical exhibitions of love. Vs. 13-15.
7. The humility of love. V. 16.
8. The generosity of love. Vs. 17-21.

Each of these forms a subject by itself, and it would be well to keep this eight-fold division in mind in the discussion, and note especially that all of it bears a strong relation to John 3:16.

## A FEW THOUGHTS.

The Young People's Meeting is in reality one of the most important parts of all our church work. It is not intended merely to keep the busy young minds and active hands and warm hearts engaged in an aimless, spinning-top activity, but to enlist our faculties, wills and bodies in Christian service that we may indeed present our bodies as a living sacrifice, holy, acceptable unto God, which is our reasonable service, the only service in which the Christian can reasonably engage, all that he does being then subservient to this one thing: SERVICE FOR THE LORD, and the Young People's Meeting, like the motto of our College at Goshen, is to be a means of "Culture for Service," a means of preparation, an opportunity for study, and for mutual edification.

This being the case, the topics should be assigned as far ahead as possible. Three months is not too far ahead for thorough preparation. The leaders should have ample time to subdivide the subject assigned to them, and reassign the various divisions. You say, this requires work? Read Rom. 12:1, 2, again and see what you are here for, and as often as you think the Young People's Meeting makes too much work read that text again until you are willing to do what it admonishes YOU to be and to do.

## HINTS.

He liveth long who liveth well!  
All other life is 'short and vain';  
He liveth longest who can tell  
Of living most for heavenly gain.  
He liveth long who liveth well!  
All else is being flung away;  
He liveth longest who can tell  
Of true things truly done each day.

Let us hate sin as we hate that hell to which it inevitably leads.

Hate all sin! Sin no more.  
Hide within Christ the DOOR.  
Time and health, love and wealth  
We should give to Jesus.  
We should live for Jesus.  
We should live for others.  
Since all men are brothers.

What motto in this Scripture lesson would you suggest as appropriate for a business man to hang up in his store, office or shop?

What verse would you use as a motto when a church officer is to be elected?  
What verse would you think of when tempted to vote or use your influence for some wrong movement?

Note the twenty-five beautiful mottoes in this Scripture lesson for a Christian's life. Read and remember them.

What does our topic, as shown by the lesson, teach us about entertaining strangers? About the sick neighbor? About the neighbor in trouble? About a down-hearted and discouraged friend or neighbor? About persecution? When tempted to live in very elegant or extravagant style? When an enemy tries to quarrel with you? When an enemy is in trouble or need? Do these questions suggest what Christian living includes? Then look to Jesus and learn of him.

## ILLUSTRATIONS.

### A New Kind of Persecution.

A pious man who was persecuted by an ungodly neighbor resolved to turn upon his neighbor in like manner, only that he would persecute him with good will and kind deeds. The more the wicked man sought to do the pious man harm the more the pious man sought to do the wicked man good. He "persecuted" him in this way until the wicked man was fairly beaten, fearfully ashamed and became fully repentant. The pious man had overcome evil with good and gained a soul for God and his service that had been actively and persistently opposed to Christian work and influence. What a victory, and it cost no lives, but it gained a life, by whom many others were gained. So ought we to follow with our blessings and prayers those who pursue us with ill will and disdain.

### Transparent Business.

A business man who gave considerable money to support worthy causes, but whose business methods were not always above reproach, had a dream. He dreamed that all his transactions were put into a show-case where they became transparent, so that all who passed by could not only see, but see through, the transaction. Soon a

crowd gathered and his name which was honored in society was hooted in derision and hate. He awoke in a cold sweat, but he decided that it was a timely warning from God to keep him from worse things and save him, and he firmly resolved that henceforth he would "provide things honestly in the sight of all men." He made his motto to read thus and put after the word honestly "transparently" in parenthesis. His business prospered, for he was not slothful, and he was enabled to give more than ever before and with a truly joyful heart, for now he did it only unto the Lord.

### The Power of Unity.

The closer the stones lie, and the better they are squared and fit into one another, the stronger is the building. It is this unity and brotherly love in the church of Christ that tend to edify it and make it a power for good. Separate two atoms which make the hammer and each would fall on the stone as a snowflake, but welded into one, and wielded by the firm arm of the quarryman it will break the hardest rocks asunder. So can God use us if we are but firmly cemented in brotherly love. What wonders this one quality among Christians can do! Divide the waters of Niagara into distinct and individual drops and there would be no more than the falling rain, but in their united body they would quench the fires of Vesuvius. They furnish the basis for enough power to run all the machinery in this great country. The Christian church united in purpose would furnish enough power under God to speedily carry the gospel messages and empty the real Christ-life to all nations and individuals.

## SUBJECTS FOR TALKS OR ESSAYS.

1. Duties of Christians, (a) to our friends, (b) to our enemies, (c) to people in trouble, (d) to strangers, (e) when we are in trouble, (f) in our business relations, (g) to God.
2. The sin of dissimulation.
3. The power of brotherly love.
4. How to overcome enemies.

## ADDITIONAL TIDINGS.

Towamencin, Pa., Dec. 26, 1907.—Dear Readers of the Herald!—Greeting. Services were held in the different Mennonite meeting-houses in this vicinity.

Pro. Aaron N. Freed, of the Line Lexington congregation, united in marriage two couples of Freed on Dec. 14, as follows:

Allen L. Freed, son of Allen A. Freed of Telford, and Katie M., daughter of Abraham H. Freed of Souderton. Also at the same time and place, Henry G. Freed, son of Henry A. Freed of Telford, and Emma C., daughter of Abram N. Freed of Souderton.

The above two couples were all members of the Old Mennonite church and all of Montgomery Co., Pa.

Sister Alma H. Anders of Hatfield, Pa., daughter of the late Anthony H. Anders, was called away by death on Sunday, Dec. 22, 1907. She had fallen a victim to consumption and died at the early age of eighteen years. Her remains were consigned to the earth on Dec. 23 at the Towamencin Schwenkfelder church.

Sister Rosenberger, wife of Pro. John Rosenberger, fell and injured her knee, from which she has been disabled.

Bish. Jonas Mininger, of the Plain congregation, conducted services in the Springfield Mennonite M. H. in Bucks Co., Pa., on Sunday, Dec. 22. Pro. H. B. Aliebach of Kutztown, Montgomery Co., Pa., preached at the Harleysville Chapel on Sunday evening, Dec. 22. COR.

## Young People's Department

For the Herald of Truth.

### NEW YEAR.

By M. M. Withrow.

Our new year would be brighter,  
Our deeds would all be whiter,  
If we'd only pause and think.  
We would cease unrest to horror,  
We would ban words of sorrow,  
If we'd only stop and think.

Lexington, Va.

For the Herald of Truth.

### THOUGHTS FOR THE NEW YEAR.

By Flora Williams Wood.

Another year with all its hopes and fears  
Has sunk into the deep abyss of time;  
And on the threshold of the new we stand,  
Like travelers to a strange and distant clime.

And what are your thoughts for the New Year?  
Are they bright, happy, hopeful, energetic thoughts? Or do the old sorrows and disappointments of the past year still hang over your heads like a dark cloud threatening to destroy all happiness and hopes for the blessed New Year? If so, cast them off as you would a soiled garment, for you have nursed those griefs long enough; you will be bent, old and wrinkled with the weight of them if you carry them much longer.

Let ghosts of sad, departed days

Sink dimly with the past,  
And cherish only that which brings  
True happiness to the last.

Yes, let the trials of the old year pass out of your life along with other events you have forgotten, and try, and begin the New Year independently of anything that threatens to mar your happiness or spoil your plans for success.

Some people let the New Year come into their lives with seemingly no thought of its meaning and if possible store up a larger amount of work to do that day than any other, while each New Year is of greater importance than the rest and should be the period that prompts us to halt and review what the past has been and what the future may be.

We should set aside the day as a day of invoicing, dispelling with all things and thoughts that have been stumbling-blocks for our success in the past year.

And we may accomplish far more in the end by sitting right down and spending the day in sober thinking—sort of mapping out our course for the coming year.

The trouble of it is, we are not systematic enough, but plunge heedlessly on our thoughtless way regardless of our port, without compass or guide, and then wonder at so many failures. We should think seriously of the New Year, and strive to accomplish more good than ever before, for every year that passes marks one year less in our lives, and every New Year marks our progress to the end. Then why pass it by so lightly?

While the New Year bells ring out at midnight, heralding their tidings of joy, "peace on earth, good will toward men," there is a thrill of something deep and pure and everlasting in their cadence, like bidding farewell to an old and trusted friend and being introduced to a new story untold. Will the journey be smooth and pleasant, the destination satisfactory, and will the story have a beautiful ending?

It rests partly with our own efforts and our blessed hope in an all-wise power. Let us hope in Him and do our best. Let Jesus be our guide in all we think and do, for we need a guardian. Half the time we know not what is best for us nor the safest and surest road to take.

And let us put on a new mantle of righteousness for the year 1907, as we take down the old

calendars and hang up the new, resolved that the New Year will mark the progress of our very best efforts for our future happiness and success.

Welcome, thrice welcome, fair New Year!  
Our hearts, our hopes we give thee;  
Fill all our hearts with earnest cheer,  
Let all our nights untroubled be.  
Bless us, as now we waiting stand,  
While joy-bells chime on either hand.

Welcome, thrice welcome, fair New Year!  
Crown with success the work we do;  
Keep us to right and heaven near,  
And help us to be loyal and true;  
So shall thy twelve months passing fast  
Lead to the King's "Well done," at last.

—[Lalla Mitchell.]

For the Herald of Truth.

### HURRYING FOOTSTEPS.

By "Eben Thor."

The evening being chilly, I appreciated the delicious warmth of the bright hearth fire. Fearing that the logs might burn themselves out all too quickly, I fed the flames by adding two more. Seating myself in a capacious arm-chair, the newspaper falling to interest further, I felt a languor steal over me, and gave myself up to "absent treatment."

Somewhat the room seemed to gain in size. The tall clock disappeared and in its place a door. The quietness was suddenly changed into a turmoil, the square drawing-room into a long, wide hallway.

I seemed to be surrounded by people who were hurrying through and brushing roughly past me. On each face, as I beheld, there appeared the look of utter and complete anguish. Women were wringing their hands and moaning out, "Oh! must I go?" And men would mutter, "What's the use? I'd as lieve go that way as any other if my time has come."

Boys with features distorted and stamped with the marks of dissipation, would give one look of horror and with long strides stepped toward the same goal.

All at once, from the far distance, I heard a sound like the rapid motion of cog-wheels, one upon another—the certain roll of mechanism, like shifting scenes in a theater.

I did not at first join the group of pedestrians, being too bewildered, and some unseen influence held me spellbound.

Running toward me there came a messenger boy with a large, square envelope in his hand. Enclosed I found an invitation to attend a "Performance of Devils." It was directed to me and included my entire family. The time set was not for any given day or hour, but for "all time." I tore up the paper, being frightened that such a thing should be handed me. Alarmed by its portent, I felt that it would be better to investigate just what these people were so troubled about.

Placing myself directly behind a woman who was walking with great rapidity, I hurried along until we came very near the grinding sound. Here I witnessed the most harrowing scene I ever imagined.

At the top of a staircase there were five or six revolving stairs. Each held stationary houses, the length of a coffin. Any person stepping into one, easily sank into its depths and with a terrific crash was borne to a certain death.

Round and round went these "stairs of torture" with seeming devilish glee, carrying or hurling precious souls into the abyss below.

I stood perfectly agast to see the poor, sorrowing, demented woman step onto this upper staircase, and with uplifted hands and a final heart-breaking scream she disappeared from my sight forever.

Then a man followed her—after him a boy in his early manhood.

The anguish of mind which I suffered was so intense that I cried out, as had done the others, "Oh! is this death?" Must I place myself on that horrible staircase and suffer the penalty of

my sins? Is this the utter going out of life? Can I find deliverance? Can I escape?

Suddenly I felt a little hand catch mine, and a divine, childish face looked up smilingly to give me courage.

Was it the Christ-child who had penetrated into this awful "chamber of horrors" to reach out and save any one who called for safety unto him? "Blessed Jesus, thou wilt save me!" I rejoiced to exclaim.

With a power unseen but felt, and by superhuman effort I was dragged away from the supposed certain doom and carried to a place of safety. Surely, "A little child had led me."

A sudden gust of wind tore loose a window shutter from its fastening, and the banging sound came as a welcome note, for I awoke to the blessed consciousness, "It was only a dream."

But what a dream! And what meaning could it have? The lesson of "hurrying feet" toward a certain doom spoke of heedless, Christless men and women. With this awful picture still before me I thought of our personal responsibility.

What are we doing to arrest the steps of human souls?

Daily accounts of murders and suicides are read and forgotten.

These cold facts we cannot ignore, but we certainly should hold out as a beacon of light and truth the blessed promise, "Whosoever cometh unto me I will in no wise cast out."

For the Herald of Truth.

### HOW GOD ANSWERS PRAYER.

By (Mrs.) S. Roxana Wince.

Men may scoff at the idea that the great Creator of the universe could or would stoop to listen, much less answer the millions of petitions that ascend to him daily; some of these, and perchance the great majority of them, referring to what to him would seem very trifling matters.

They reason that having a multitude of worlds under his control, beside this insignificant planet of ours, all peopled with myriads of sentient beings, looking to him for guidance and help in their daily lives, such a thing would be impossible.

And yet, an earthly ruler answers the prayers of his people, though myriads of petitions may come daily to him. If he be a good, beneficent ruler, he is touched by whatever causes suffering, or poverty, or sickness, or death among them. How does he hear and answer their prayers? He is only a finite being, with small intellectual capacities, compared with those of God; and yet, somehow, he accomplishes the work—in a poor way perhaps—but in a manner that secures the love and gratitude of his subjects.

He has helpers, men that work under him and carry out his plans. To one of these is sent a dispatch to do so and so for a burned-out town; to another, the money to help the victims of a flood, or of a volcanic eruption. Has God any the less power at his command? He is not also his helpers and messengers and the means of sending dispatches to the children of earth? Even the Pope of Rome is counted almost omnipotent because of his ability to see all over the earth through the confessional. Yet he does not himself see and know what is going on; the sight and knowledge come to him through the priests and bishops of the church. So, though the Pope be but a usurper of God's throne on earth, the machinery that he uses may serve us to understand in some faint measure how the great Creator is all-seeing—he sees, not only with his own natural eyes, but also through his agents, and hears also in the same omnipotent way.

And if a president or king, whom we have never seen, can hear and answer even an individual request, cannot God who has all the resources of the universe at his command?

But you say, How can he? How does he? Stop and think a moment. Have you ever heard

## HERALD OF TRUTH

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J. F. FUNK and A. B. KOLB, Editors.

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The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

of mind readers? of mind telepathy? of wireless telegraphy? Prayer and answers to prayer are easily explainable on these scientific grounds. God and his agents are mind readers. We think a prayer, and that prayer goes to God by mind telepathy, just as our thoughts often go to our friends. We pray audibly, with sincere desire to have what we ask, and the wireless telegraph of our God and Father carries that prayer up to the throne.

A missionary in India sent to Mrs. H. B. Hastings of Boston for anti-fidelity literature to use in combating the growing infidel sentiment of that country. He did not know anything about the writer of this article, nor did I know of him, but just before his letter reached Mrs. Hastings she wrote to me asking for aid in the work of circulating anti-fidelity books and tracts. I was impressed at once to send her five dollars. When it reached her, the India letter had arrived and the sum sent was just the needed amount! Any accident about that? It most solemnly impressed me. God knew of India's need. That faithful soldier of his had looked to him to supply the money for the tracts, while he was inditing his letter to Boston. Instantly a wireless dispatch was sent to Mrs. Hastings to write to me for help, and another was also sent to me to give the needed sum. It is as simple and beautiful as A-B-C, put into affectionate language.

O wonderful prayer! Wonderful way whereby we can move to pity and compassion even the One seated on the throne that is above all thrones! What a high privilege to be allowed thus to come into the very presence of the greatest and most august Being in the wide circle of the heavens, and not only to be allowed to come, but also to have the assurance that our petitions should be granted if presented in the name of our great High Priest and Savior, Jesus. Princeton, Ind.

(Continued from page 5.)

Amos 4, last part of verse 12. The last speaker especially emphasized the thought that every one must at last meet his God, and well will it be with him who meets him in his lifetime, because acquainted with him and learns to know him; he may at last meet him as his friend and not as a judge. Then he read Rev. 14:13, which set especially the condition of the departed. Before the casket the hymn in No. 66 "Silberklang" was sung. Then we went with the corpse to the graveyard. The procession consisted of 126 conveyances. At the grave was

## HERALD OF TRUTH.

sung the hymn No. 74 "Ev. Lieder," and "Mein himmlisch Haus ist schön und klar" (My heavenly home is bright and fair). Then Bro. John L. Wipf spoke further on the text of Bro. Unruh (Rev. 14:13) and presented the thought that only those may rest from their labors who have faithfully done their work for the Lord while here on earth. After an earnest prayer the large concourse of people departed to their homes, and we all felt to return our sincere thanks to all who participated with us in these sad services.

FREDERIC AND HELENA DIRKS.

Dear Friends:—We, the only three children of Peter Becker still living, desire to heartily thank you, our friends in Kansas and Oklahoma, where we have visited, for the love you have manifested toward us and the labor and care you have had with us while we were with you. I, Cornelius, greet you with the greeting of Jesus, "Watch, for ye know not when the Lord cometh." Eva also sends you her sincere greeting and desires that you may remember us in your prayers. Helena also greets you. Let us all watch and pray that we may not come short or fail of obtaining the blessed promise of entering into his rest.

CORNELIUS P. BECKER.

Marion Junction, S. D., R. F. D. No. 3.

## MARRIED.

Kreider—Keener.—On the 18th of Dec., 1907, in Lancaster Co., Pa., by Bish. Isaac Eby, at the home of the officiating clergyman, Tobias G. Kreider of Bird-in-Hand and Mary Keener of Strasburg, all of the above named county and state.

Stahly—Wise.—On Dec. 21, 1907, at the home of the officiating clergyman, Henry McDown, three-quarters of a mile west of Nappanee, Ind., Vernon E. Stahly and Grace Wise were united in marriage. The young people will reside on the Stahly parental farm. God bless them.

## DEATHS.

Landis.—On Dec. 21, 1907, in Lancaster Co., Pa., Benjamin L. Landis, aged 68 years. He was a member of the Mennonite church. He is survived by his wife and four children, also two brothers. Buried on the 25th at Mellinger's M. S. Eash.—Sister Fannie, wife of Bro. E. M. Eash, died at her home near Holsoppe, Pa., Dec. 10, 1907, aged 76 y., 8 m., 11 d. She was a member of the Mennonite church for many years. She had a paralytic stroke about five weeks before she died; she suffered a great deal through her sickness, but we believe she is now resting free from all sorrow and pain. Funeral on the 12th at the Blough M. H. Services were conducted by S. D. Yoder, Simon Layman and Samuel Gindlesperger. Her descendants were 11 children, five living; 38 grandchildren, 23 living; 22 great-grandchildren, 29 of whom are living. She is also survived by her husband and many relatives and friends. Peace to her ashes.

Leatherman.—John Leatherman was born Oct. 8, 1828, in Bucks Co., Pa. Being left fatherless at an early age, he moved with his mother to Medina Co., Ohio, where he spent his boyhood. When a young man, he started west to find a home and located in Elkhart Co., Ind., which was then a thickly wooded country. He settled on a farm on the banks of Yellow Creek, at what is now known as Harrison Center in Harrison township. Here he erected a saw-mill, harnessing the waters of the creek to supply the power, and there are still many landmarks in the vicinity that are mute evidences of his rigorous pioneer efforts, prominent among which was the Old Yellow Creek Mennonite meeting-house, of which denomination he has been for many years a faithful and devoted member. In 1868 he, with his family, moved to Galveston, Tex., where he has since resided. His faithful companion in life, Sister Mary Moyer, preceded him in death at the age of 75 years. Ten children were born to them, of whom five sons and two daughters survive. The deceased leaves a large circle of relatives and friends to mourn his departure. He died of paralysis, of which he suffered about two weeks, on Dec. 16, 1907, at the ripe age of 79 y., 3 m., 3 d., and was buried in the Galveston T. B. meeting-house on the 19th of December. Peace to his ashes.

Peioubet's Select Notes on the International Sunday School Lessons for 1908. First quarter studies in the Gospel of John. We have not made an extended notice of this valuable help to the Sunday school teacher and superintendent. Send for a copy. You will need it. Price, per paid, \$1.25.

January 2, 1908.

## NEFF'S CORNER

A legitimate and safe investment that will yield an annual income of 72 per cent. is a rare thing for a man who has only a small sum to invest, but out here in New Mexico there is now and then something that good to be found. I have a little folder that tells about it. It's free for the asking.

JAMES M. NEFF, Clovis, N. M.

## Contributions Received by the Mennonite Publishing Co.

From John Naffziger, Columbus, Kan., for India Mission, \$5; for Old People's Home, \$5; for Armenian Orphans, \$5; for Chicago Mission, \$5; for Kansas City Mission, \$5; total, \$25. From a Friend for Hadjin (Turkey) Orphanage, Rose Lambert, \$1. J. G. Augspurger, Hamilton, Ohio, for Hadjin (Turkey) Mission, \$1. From S. G. Garber, Hinton, Okla., for Old People's Home, \$1.80. From S. P. Swartzentruber, Hartford, Kan., for Rose Lambert Mission in Hadjin, Turkey, \$2; for India Mission, \$10; total, \$22. 72 per cent. of above donated by C. P. Schlegel.

## OUR PREMIUM LIST FOR 1908.

The following is our premium list for the Herald of Truth for the coming year. All these books have been well described in the Herald, but if any one desires special information about them, write us and we will take pleasure in answering your questions. As many of our subscribers will renew during the next thirty or forty days, we will give all of them a chance to get with their subscription, at the prices given, a good book or Bible, or the picture of the crucifixion. We hope to hear from many of you in the near future. The early renewal of your subscription will help us a great deal. We trust you will be able to make a choice of one or the other of these premiums, and that you will enjoy the reading of the paper another year.

1. The Herald of Truth for one year and the beautiful picture of the Crucifixion of our Savior, which has appeared on the last page of the Herald in several past numbers, for ..... \$1.25.
2. The Herald of Truth for one year and the book, Around the Globe and Through Bible Lands (see ad in another column), for ..... \$1.75.
3. The Herald of Truth for one year and The Cheap Bible (152, which sells at \$1.50), for ..... \$2.00.
4. The Herald of Truth for one year and the Oxford India Paper Bible (which retails for \$2.00), for ..... \$2.50.
5. The Herald of Truth for one year and Scholar's Bible illustrated (which sells for \$1.50), for ..... \$2.00.

Mennonite Publishing Co., Elkhart, Ind.

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## HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 9, 1908.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

## EDITORIAL NOTES.

The Herald of Truth has entered upon its forty-fifth year.

"Pride goeth before destruction, and a haughty spirit before a fall."—[Solomon.]

The Hosteler families are about publishing a family history. The friends of the cause have been gathering material for that purpose for some time.

One of our exchanges says editorially, "Hunting for sympathy is poor business. Better cheer up and look around for some one whom a kind word from you will cheer and inspire with noble resolves."

The Salvation Army of Elkhart fed 194 poor people at a Christmas dinner on Christmas Day, and sent out forty-one Christmas baskets, designed for small families who could not come to the dinner. They are doing a good work.

The Publication Committee, as previously announced, meets on the 8th of January to consider and take further steps in the project of church ownership and church control of its publication interests. We are anxiously awaiting the results of this meeting.

A number of articles are waiting their turn of publication in the coming issues of the Herald. We are thankful to our contributors and correspondents for their helpful articles. We are especially thankful for the contributions from India, and we hope there will be a generous response from many hearts to help the work there.

We have a letter from Dutton, Mich., referring to the Caledonia Mennonite meeting-house in Kent Co., Mich., without a signature. If the party who sent us this letter will send us his or her name we would be able to answer it. But as it is we are helpless. If this should fall under the eye of the writer, please send your name.

We are glad for the recognition our friends and the public in general are giving the Mennonite Publishing House at Elkhart and that we are still receiving so many liberal orders for books, etc., even since the holidays are past, and the renewals for Herald of Truth, Words of Cheer, Rundschau and our other periodicals are coming in at a truly encouraging rate. We feel to thank all our patrons and friends for their kind and generous support of our periodicals and shall be glad to receive many additional names to our list.

Discontinued.—The Mount Joy Herald, a weekly newspaper, published at Mount Joy, Lancaster Co., Pa., announced in its issue of Dec. 28 that the paper, which has been published since 1854, will be discontinued. On account of the advanced cost of production and the rapid increase of job work in the office, the publishers say they could

not continue the paper without either raising the price or incurring loss. We regret the loss of this excellent paper from our list of exchanges, but the publishers have no doubt chosen the best course.

The First Day of the Year 1908.—The first day of the year was to us a day of blessing. In the duties before us it differed very little from other days. It broke in upon us pleasantly with a moderate temperature and the sun rose in a clear warmth that everybody seemed to enjoy. We were at our office at the usual time and at our usual work, preparing articles for the Herald, and when the carrier brought our mail we had several good correspondences and articles which we know our readers will enjoy. The several letters from India are certainly interesting to all, and the article by J. S. Shoemaker regarding the mission in India is one that appeals to all whose hearts go out in love for the perishing heathen who have never heard of Christ and the great salvation. In the evening we had a meeting to arrange our Sunday school work for the year, arrange classes and appoint teachers, etc. Thus we spent New Year's Day of 1908. May the Lord give us and all the readers of the Herald a year of usefulness and blessing.

The spirit of the gospel is love, righteousness and truth. The apostle says, "Now abideth faith, hope, charity, these three; but the greatest of these is charity." The Savior also speaks on this same subject when he says, "By this shall all men know that ye are my disciples, if ye have love for one another." The apostle John gives us a very pointed explanation of the force of this beautiful qualification of Christian character when he says, "We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer, and we know that no murderer hath eternal life abiding in him." "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren." Does our love to God prompt us to a love like this? If not, then we are not yet perfect and need more grace, more zeal, more devotion and more consecration, and a larger measure of self-denial. When love predominates in the Christian soul, righteousness and truth, which are concomitant characteristics in the Christian life, will find their place in the heart, and these will embrace all the needed virtues to make the Christian's life beautiful and divine.

Humility.—The subject of humility is one that demands a careful study if we would profit by it and prove the blessings it has in store for those whose lives are adorned with its heavenly glory. But many who loudly profess their Christian calling and devotion are greatly averse to taking it up and submitting themselves to the self-denying and self-restraining practices it requires. Human nature and human inclinations shrink from these. A life of ease and self-indulgence is much more agreeable to the flesh and appears so much more pleasant than men and women are not only averse to studying its virtues and enjoyments, but are much more averse to practicing it. Bettes, speaking of this subject as referring

to the life of Christ and its practical manifestation in the life of the Savior, says: "Humility is divine. It is true, a wise man has contemptuously said, 'Humility is the courage to serve'; but unconsciously he has uttered the truth; it is the highest, the only courage. That it costs a great deal to possess a little of it, that in spite of all endeavors we often cannot attain to this virtue, are signs that it is sublime. God is humble. He causes his sun to shine over the wicked, who curse and deride him. He cares for them, gives them to eat and to drink, waits patiently for their conversions and serves them though they despise him by day and by night."

But thanks and praises be to Him (Jesus)! He endured. He humbled himself and became obedient unto death, even the death of the cross (Phil. 2:8), and came forth from the struggle, on the one hand, it is true, with the touching cry, "My God, my God, why hast thou forsaken me?" Why hast thou left me alone in this hour? But also with the cry of victory, "It is finished." Men and angels sing the new song of the Carpenter's Son on the cross because he was found worthy, through his deep humiliation, to take the book of life and loose the seals with which Satan had secured it.

Behold the Lion of the tribe of Judah, the Root of David hath prevailed. Thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests, and we shall reign on earth. Ah! let us contemplate with solemn adoration the mystery of our Savior's humiliation.—F.

## PERSONAL MENTION.

Bro. J. S. Lehman made his appearance in Elkhart altogether unexpected, on New Year's day. He came on business.

Bro. Henry Weidy of the Holdeman congregation will fill the appointment at Barker Street, Cass Co., Mich., on Sunday, Jan. 12.

Pre. Jonas Loucks of near Wakarusa, Ind., who has been down with smallpox for two weeks or more, has fully recovered from the effects of his sickness.

Bro. Aldus Brackbill, who recently came from Lancaster, Pa., to Kent Co., Mich., writes us that his address for the present is Alto, Mich., care of C. Hoffman.

Bro. J. M. Eby, recently of Shellburg, Pa., has moved with his family to Norfolk Co., Va. We hope he will find a pleasant home in the brotherhood in that vicinity.

Bro. E. J. Zoek of Goshen, in company with two of his nephews from Ohio, visited Elkhart on the last day of the year. They enjoyed a look through the Publishing House.

Pre. H. G. Allebach, former editor of "The Mennonite," has accepted a position as teacher of modern languages in the military institute at Millersburg, Ky.—[The Mennonite.]

Bro. Harvey Friesner of Vienna, Ind., will, providence permit, fill the regular appointment in the Pretty Prairie meeting-house in Lagrange Co., Ind., on Sunday, Jan. 19.

Pre. Cleophas Amstutz and a number of others of the Sonnenberg congregation in Wayne Co., Ohio, attended the funeral of Sister Catharine Lehman in Canton on Sunday, Dec. 29.



Bish. Eli Borntreger of North Dakota has been visiting the A. M. congregation in Dawson Co., Montana, recently; he held meetings with the brotherhood there and also joined in marriage two couples. He returned to his home about Dec. 20.

Bro. John H. Moseman of Lancaster City, Pa., returned to his home on Jan. 1, from a trip to Lebanon county, where he had conducted a series of meetings which resulted in two confessions. The Lord bless the efforts of all our brethren in this direction.

Sister Catharine Lehman, a member of the Old Sonnenberg Swiss Mennonite congregation, died and was buried on Sunday, Dec. 29, 1907, in Canton, Ohio. One son and several grandchildren survive her. She was seventy-eight years and six months of age.

Bro. Elias Kolb and wife and little daughter Mary Elizabeth, who have been making a two weeks' visit with the friends in Elkhart, especially with Bro. Kolb's two brothers, A. B. and A. C. Kolb, returned home on Jan. 2, 1908. They enjoyed their visit.

Bish. S. F. Coffman of Vineland, Ont., who spent several days in teaching in the Special Bible Course at Goshen College last week, was called home on Tuesday to officiate at the funeral of one of the sisters in his home congregation. He left for home on Tuesday evening.

Bish. Daniel Kauffman of Versailles, Mo., attended a Bible conference during the latter part of December, 1907, in the Haw Patch A. M. congregation near Topeka, Ind., and at the present writing he is engaged in the same work in the congregation at Goshen, Ind.

Pre. John A. Sprunger of Birmingham, Ohio, who for many years has been engaged in orphan homes and other lines of missionary work, has had an attack of paralysis, from which he has suffered several months. He is improving very slowly and his recovery seems doubtful.

Pre. Jacob Quiring, who came from Russia several years ago and has become well known among the Mennonite people of this country, especially among the German Mennonites of the West and Northwest, as an earnest and zealous evangelist, is expected to hold a number of meetings with the Swiss congregations in Putnam Co., Ohio, during the month of January.

Bro. C. H. Smith, who is becoming well known as a Mennonite church historian, is at present teaching history in the Manual Training High School at Indianapolis, Ind. He spent a few days at Goshen, Ind., where he delivered a lecture at the College on the 1st of January. He expects to have his History of the Mennonites in America in print in due time, and it promises to be a work of especial merit.

For the Herald of Truth.

#### WHAT WILL WE DO FOR INDIA?

We are in receipt of a letter (dated Nov. 27, 1907), written by Bro. J. A. Ressler, superintendent of the American Mennonite Mission, Dhamtari, India. The same has caused us to do some serious thinking, and with a burdened heart the writer is constrained to ask the question heading this article. With reluctance we have been making occasional appeals for means and workers to help carry on the Lord's work in India; a number of congregations and individuals have responded nobly to these appeals, for which we are very grateful, but many who are surrounded with an abundance of this world's goods have been slow to contribute to the noble work opened up in India. Not only were we led to ask the question, "What will we do for India?" but a number of other questions passed through our mind, such as the following: Have we really been burdened for India? Are we really desirous that the lost in India be saved? What am I willing to do for the lost in India? What would I do if some of my own family were in India and

## HERALD OF TRUTH.

living in heathen darkness? Have I been making real self-denials in giving for the work among the heathen? Have I been giving as "the Lord has prospered"? How does my giving compare with that of the poor widow who gave but two mites? Is my Lord pleased with what I am giving? (Can my Lord say of me as he did of Mary, "She (or he) hath done what she (or he) could"? We feel that if we ask ourselves these or similar questions in the spirit of prayer, we will be constrained by true love for our Master and the lost in India to give both cheerfully and liberally to support the work of the Master beyond the Atlantic.

As an incentive to prompt the brotherhood in general to act promptly in lending a helping hand, we shall quote from Bro. Ressler's letter. In referring to their present needs, he says: "Our dear people do not understand the situation in India. . . . There are still 350 or more orphans dependent on us. What shall we do with them? Self-support! People who talk of that, simply don't know. Wonderful strides have been made in this direction, but we must remember the awful depths from which these children have been lifted."

The needs of the various home stations have been enlisting our attention and to some degree this has cut India's support short. In reference to the opening and supporting of other mission stations, Bro. Ressler says: "When folks at home talk about the many institutions in America that take money and attention, and almost, if not quite, urge that as a reason for withholding funds and even workers from India—then is when we have to hold on tight to ourselves to keep calm and kind in what we say. Can't we learn to do well what we do and leave the rest?"

In reference to the efforts put forth on the part of the workers, their willingness to work, and the management of the work, Bro. Ressler has the following to say: "The fact of the matter is that from the time we landed at Dhamtari eight years and three days ago today to the present time it has been a mere struggle to keep our heads above water in the work that just must be done if we are going to be worthy of the name of missionaries. One time when the need of workers was especially keen and we were all praying earnestly that the Lord of the harvest might send some forth, Mary Burkhard said, 'Well, if it takes the sacrifice of some of our lives to awaken the people at home I am willing to be the sacrifice.' She was not asked to give her own life, but her husband's. When the wave of feeling swept over the church on the news of his death I have no doubt that many resolved that they would not allow such a condition to occur again. But in one short year the effect has worn off and—O brother, let us pray that the response may come before there is another such a sacrifice! Lina said this morning, 'We are willing to hold on as long as we can, but we can't last all the time; then who is to take our places?'"

"I have turned the searchlight inward and toward Dhamtari to see a cause for the present condition. I am sure of some that are willing to do anything or to be anything that the work may go on. I think the most of the workers are so willing. In fact, I think they all are. And so far I have not seen anything that I could change, except that we need more earnest and consecrated praying and devotion to God. There may be some money used where it might be less useful than in some other places, but I think we can still say that there is a fair amount of results to show for the expenditure."

"I must say yet in so many words, what has already appeared by inference, that to advocate a new mission in South America . . . while Chicago and Philadelphia Home Missions, Ft. Wayne Mission, and the American Mennonite Mission are suffering as they are for workers and in some cases for means, is WRONG—wrong, not to us as individuals, but to the work, and to the Lord of the work who has so signally blessed this and other missions."

In the foregoing sentences Bro. Ressler has poured out the burden of his heart, with the earnest expectation that the brotherhood in the homeland will not allow the work in India to continue to suffer for want of means and workers. May each reader be inspired to act cheerfully and promptly in responding to the "Macedonian Cry" by giving liberally for the support of the Master's work in India.

Yours for the extension of His Kingdom,  
J. S. SHOEMAKER  
Sec'y M. B. of M. & C.

#### For the Herald of Truth. EVILS THREATENING THE CHURCH AND HOW TO COUNTERACT THEM.

By S. G. Shetler.

#### IV.

10. Philosophy.—Paul warned the Colossian brethren by saying, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). The same warning is as necessary today as it was in the days of Paul.

The number thus spoiled has so far been small, but is gradually increasing.

Space will hardly permit us to cite the readers to some living examples, but will give one.

A young brother (?) took exception to the plain Word on some Bible doctrine. When asked his reason, he remarked that he wants a philosophical reason for everything that he believes. When he was asked to give a philosophical reason for having a gold ring on his hand, he blushed, but gave no reason. A number have had trouble with the creation as recorded in Genesis, because they thought it did not harmonize with science.

Just lately we found one of our preachers who has trouble with the devotional covering, because he found it taught differently in some history.

How easy for a carnal-minded man to believe history, philosophy, etc., rather than the sure word of God!

The error is found in the fact that such persons attempt to strengthen certain portions and discard other portions of the Bible by the use of vain philosophy. The proper method is to either strengthen or discard certain portions of philosophy, history, science, etc., by the use of the Bible.

11. Erroneous Education.—I hope that each one will notice that it is the erroneous education that we wish to note. Let me cite you a few examples. Recently one of the professors in one of the leading colleges said that a word has been omitted in the Scripture, "All Scripture is given by inspiration." He says it should read, "All Scripture that is given by inspiration." How well the latter would suit some people! They can then say certain portions of the Bible may be set aside.

The so-called "divinity professors" of the University of Chicago have joined the number mentioned in 2 Pet. 2:1. Here are a few of their quotations on the second coming of Christ:

"These doctrines are of a purely speculative and imaginative character and intended only to illustrate processes in the development of the world."

"In the large circles of Christian thought the old eschatology is gone, probably never to return. The apostle Paul looked for an appearance of Jesus in the clouds of heaven, and was not without hope in the early years of his missionary activity that this return might come within his own lifetime."

"It must be an ever-diminishing circle of Christians whose faith will find nourishment and inspiration in looking for the fulfillment in their day of the hopes which history has long since shown the early church to have mistakenly cherished."

By these quotations it will be noticed that they have boldly stepped out against the second coming of Christ. Is it any wonder that many of

our children have been lost to the faith when under the instruction of such men for several years?

A number of other similar examples might be given, but I trust these will suffice to show the great danger threatening the church from an educational standpoint.

Twenty-three Mennonite boys are in one school where an erroneous doctrine is taught. Will these twenty-three all be able to "prove all things and hold fast that which is good"? Talk with some of them after they have completed their course, and you are soon convinced that our church has for years tried to stay the erring current by fruitlessly keeping out of school, instead of giving them good schools, controlled by the church, and in which only Bible Mennonites have taught.

12. Waste of Energy.—A great infidel said just before dying, "If I could just undo the done!" All his energy was wasted. All kind of wasted energy threatening the church is like this. Some one is in doubt or against some principle upheld by the church, and uses his energy against such a principle. Afterwards he sees that the church is stronger and more influential by upholding the said principle, and he is convinced that he is in the wrong.

What shall he do now? The best thing he can do is to turn his energy strictly opposite of what it had been.

How long will it be until an individual learns that it is unwise to waste his energy in opposing a general body of strong believers?

A number of instances could be cited where some of our ablest and most active brethren once opposed certain things that they now strongly advocate.

For the Herald of Truth.  
NOTES BY THE WAY.

By E. S. Hallman.

On Nov. 13 I left my home at Cressman and boarded the train at Humbolt, in company with Bro. Isaiah Rosenberger. The next day we arrived in Winnipeg, where we parted, Bro. Rosenberger taking the C. P. R. route, north of Lake Superior, via Toronto, to his home, while I bought a ticket via St. Paul for Chicago.

At Chicago—I arrived at the Home Mission at 10 o'clock in the evening. The mission workers and some visitors had just returned from a trip on the gospel voyage. They all seemed to appreciate this way of bringing the gospel to the people and have faith that this is an effectual way in saving the lost. The next evening Bro. Leaman took us to the Pacific Garden Mission on Van Buren street. Bro. Leaman has had charge of the Saturday evening appointments for several months. This evening he asked the writer to preach the Word. City mission meetings are somewhat different to a quiet country meeting.

A great work is being done in plucking brands from the burning. The next day, Sunday, we met for worship at the Home Mission. Before the service opened, two young sisters made a confession for wearing hats, whereby they had grieved the church. After the service five applicants were baptized and received into the church. Among them were a few notable drunkards saved by the power of God. Bro. A. D. Martin of Scottsdale, Pa., preached the baptismal sermon, Bish. John Nice officiating. In the afternoon the visiting workers were distributed among our three mission Sunday schools. In the evening communion services were held. Bro. J. F. Brunk of La Junta, Colo., preached the Word. The following day the mission workers and visitors left for the Kokomo conference. Bro. A. D. Martin and the writer spent the day in the city, attending to some business, and left on the night train.

The General Conference.—This being the fifth General Conference of our branch of the Mennonite church in America, was also the largest in attendance. It was spiritually uplifting to meet so many earnest workers in Christ's vineyard.

## HERALD OF TRUTH.

It was a busy scene all through. The enlarged house of worship was filled to overflowing, and in a few instances other meetings were being held. With the volume of work done at the conference, several important meetings held by committees of the various church institutions, and the peace prevailing, made it all a blessed event; we realized also that in the multitude of counselors there is safety. The mission meeting on Tuesday was an inspiring day to all present. The mission sermon, earnest talks by city missionaries, superintendents from charitable institutions, returned foreign missionaries, were all profitable. The two days General Conference work has already been ably given by the secretaries in our church papers. Two marked features, however, which caused "our hearts to burn" were earnestly brought before us in the conference sermon, testimonials and several addresses, which were "the unification of the believers in the separation from the sins of the world" and "spiritual life and power." The various channels of church work seem well organized and we pray that the Holy Spirit may guide the hearts and lives of those unto whom the church has placed such sacred trust. All these institutions are worthy and need the prayers and support of the church.

Berlin, Ontario.—On Saturday morning I left Peru, Ind., and arrived at Berlin the same evening. My familiar route from Preston to Berlin, on the electric road, seemed quite natural, but this time there was no home and family to welcome me, as we moved to the Canadian Northwest nearly two years ago. I spent nine days in Berlin and vicinity, attending to my affairs and visiting relatives and friends. I spent the two Sundays at the Cressman, Berlin and Waterloo churches. The second Sunday the solemn rites of the ordination services was conferred upon your humble servant. I ask you to pray for me and the churches in this sacred office of the Lord.

Scottsdale, Pa.—On my way to Scottsdale I stopped off at Jordan, visiting a few hours with Bro. S. F. Coffman at Bro. Wm. Fretz's fruit farm. Here I also met Bro. and Sister Ezra Rittenhouse and other familiar faces at Bro. Fretz's canning industry. I left on the evening train and arrived at Rochester the same night, visited with my brother Joseph one day and took the next evening's train for Scottsdale, arriving there Friday noon and remaining with the brethren three and a half days. Most of my time was spent on writing the constitution and by-laws of the new publication institution. I also spent some time in the Gospel Witness office and press-rooms, besides making arrangements with Bro. A. D. Martin in the new clothing business we desire to launch soon in the fear of the Lord. I greatly enjoyed the Sunday services. Three preaching services, two Sunday schools and young people's meeting make the day busy for the laborers, and I believe it is profitably spent.

Goshen, Ind.—Leaving Scottsdale Monday evening and traveling all night, I landed in Goshen the following forenoon. This was my first visit to Goshen since the College was built, and of course it made its impressions. The College is a large, plain building, built of red brick. On either side of the walk facing the street are two fair-sized buildings, the boys' and girls' dormitories. The faculty seem to have the work at heart, and while they aim in preparing students for the teaching profession, commercial work, etc., they do not neglect in bringing to such students who desire a life of service for the Master such preparation and helps by the aid of consecrated workers in our church in indoctrinating them in the teachings of the Word. They feel themselves keenly sensible of not accomplishing what they would yet like to see, but rejoice in the life work of the many former students whose lives are given to Christ and the church. Bro. I. R. Detweiler asked me to take his classes on Bible doctrines at the Special Bible Study in my three days' stay during his absence at the Freeport Bible Conference.

Elkhart, Ind.—During my stay at Elkhart I spent most of my time in the office of the Mennonite Publishing Co. with the brethren John F. Funk and A. B. Kolb, looking over the list of the inventory of stock as proposed by them for sale to the committee of the new publishing board. Mr. Bell, the manager, showed me through the plant and stock-rooms. They have many books which are worthy of a place in the homes of the families of the Mennonite church. Since the committee has not yet agreed to accept their proposition, I hope that by the time the board is properly organized definite steps can be taken to consummate this matter of the church controlling her publishing interests.

Freeport, Ill.—On my way to Freeport I spent one day in Chicago and arrived at the home of Bro. J. S. Shoemaker Saturday afternoon. The same evening the closing subject of the Bible conference was given by Bro. L. J. Miller. Bro. I. R. Detweiler had just left for Goshen. The Bible conference conducted by these brethren was edifying. Several visitors were in attendance. I spent the Lord's day with the brethren at this place, enjoying myself to be among a spiritual people. The next day was spent all day in the home of Bro. J. S. Shoemaker, talking over the publishing interests of the church. We could not see what more can be done for the present but to receive assistance and advice until the new publication board is officially organized.

Cressman, Sask.—After over five weeks' absence I arrived home safely, for which I am grateful to the Lord. To make train connections, I spent one day in St. Paul and one day in Winnipeg. Then I took the train for the West, 430 miles west of Winnipeg. We are all well here, with the exception of Bro. Menno Hunsberger, who has been sick for several weeks. We ask an interest in your prayers for the healing of his bodily afflictions. We should be glad to have more settlers move into the Canadian Northwest. We believe we have a good country and an agreeable climate. We have brethren in several localities, such as in High River, Carstairs, Mayton, Stettler and Spruce Grove in Alberta, and Herbert and Cressman in Saskatchewan. May God's name be glorified in our bodies and in our souls, which are His. May we be blessed of God to be a blessing and saved to serve.

Cressman, Sask.

For the Herald of Truth.

#### ROMANS 8:10.

"And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness."

Christ liveth not in a temple subject to sin, but man is naturally sinful; the imagination of his heart is evil from his youth up, and prone to evil. He is inclined to sin, and walks after the flesh, fulfilling the lusts thereof. In this state, man is spiritually dead, therefore Christ will not live and reign in him because of sin. Therefore the natural man, the body of sin, must be crucified and put off, as the apostle says—"Put off the former conversation, the old man, which is corrupt according to the deceitful lusts, and crucify the body together with the lusts thereof." If a man, therefore, desires to serve God, he can no longer live in the lusts of the flesh, the lusts of the eye and the pride of life, which are not from God, but from the world, and the world shall perish with the lusts thereof, but he that doeth the will of God remaineth in eternity. He must depart from sin, cease to do evil and learn to do well. He must do more than this: he must acknowledge his sins, confess them before God and feel a godly sorrow for them. When he has done this, which can only be done through the grace of God, then there is a hope that Christ will dwell in his heart and abide with him, and with his root Spirit direct him in all his ways, even unto the end, and finally receive him to himself in the glorious rest above, where sin and death cannot come.

We had a great desire to visit the king. A few days ago Sister Stalter, Sister Lapp and myself, with the necessities for camping, as Sister Stalter has described, started for his place. When we arrived at Charama we wrote the king's message in a letter, informing him of our coming, and some of the things we had to do. We were surprised when he wrote back to our surprise, when we arrived all arrangements had been made to make us comfortable during our stay in Kankar. We again informed him of our coming.

(Continued on page 15.)



# YOUNG PEOPLE'S BIBLE-MEETING PAGE

**TOPIC: The Man of Faith. Gen. 12: 1-9; Heb. 11: 8-10. (Character Study) Jan. 19, '08**

## THE LESSON MOTTO.

"I'd rather walk in the dark with God,  
Than go alone in the light;  
I'd rather walk by faith with him  
Than go alone by sight."

## DAILY READINGS.

- January, 1908.  
13. M.—The friend of God. Jas. 2:21-24.  
14. T.—Who are God's friends? John 15:12-14.  
15. W.—Spiritual companionship. John 15:1-11.  
16. T.—No faith without works. Jas. 2:14-20.  
17. F.—Walking and living by faith. 2 Cor. 5:7; Gal. 3:11.  
18. S.—A chapter on faith. Heb. 11.  
19. S.—The Man of Faith. Gen. 12:1-9; Heb. 11:8-10.

## A SPECIAL MESSAGE.

If there be a character in all the history of the past in which we should take the deepest interest it is Abraham. Not only the Jews, scattered over the face of the earth and everywhere bearing personal resemblance to him, can proudly say, "We have Abraham to our father," but Mohammedans and the Keturian races as well, and throughout Christendom, wherever men and women believe in God, believe in the Lord Jesus Christ, they, too, can say, "We have Abraham to our father." Wonderful man! He rises on our backward vision as the fountainhead of the full-stream of nations, as the highest peak in the mountain range of ancient humanity. Socially, morally, spiritually, intellectually, and no doubt physically, he was a magnificent specimen of a man, "tall, erect, graceful, with massive gray locks, calm, dark eyes, Roman nose, with a mouth made to speak God's praise, a real king among the humanity of his time."

God always has a man ready for great things. He is Jehovah-Jireh. Think of Noah and the ark, Joseph and the famine, Moses and the Exodus, Joshua and Canaan, Paul and the Gentiles, and so on with prophets, priests, kings, evangelists and saints of all ages. Born at a time when the world, notwithstanding the awful dispensation of the flood that drowned a lust-thirsty race, was fast reverting to the degeneracy of the ante-diluvian age, Jewish and Moslem history and tradition unite in the statements that he was a very pious young man, who loathed the vices that surrounded him. It is said that at fourteen he refused to worship idols and that he destroyed many of them. Abraham was born but a few years after the death of Noah, consequently the story of the deluge no doubt reached his ears from the mouth of those who had seen the great catastrophe and knew why God had thus visited the earth. His young mind was filled with the belief that God will do what he says, that he will fulfill his promises. Hence when the divine call came to Abraham to leave home and friends for a land that would be shown to him, he believed God and started out. Others that were not called went along, and one of them was his own father. But his father never saw the promised land, he died on the way. After the father's death, Abraham received his second call, free this time from the influences from which God wanted to separate him. Again Abraham obeyed. God showed the way. It was a devious one and was full of trial and hardship and temptation, but he staggered not at all the promises, and in due time he reached the land of promise. But Lot, his dead brother's son, was with him, and by his youthful arrogance and ambition Abraham was left to the bleak and barren mountainside, while the fat valleys and plains were occupied by Lot's vast flocks and herds. But Sodom was in the

plains, while God was on the mountain, and Abraham was happy in his mountain home. Angels were his guests and he was free from the degrading influences of Sodom. Lot was rich in cattle, but poor in judgment, and in faith, and his subsequent history is short and extremely sad.

In our character study we may consider consecutively (1) Abram's call, (2) his creed, (3) his character, (4) his cognomen, (5) his crown.

1. His call. Acts 7:2, 4, tells in a meagre way the story of his call. Genesis indicates that when the call came to Abram, Terah, his father, took the matter in hand, and they started off. No doubt Terah believed God, but God had called Abram from his kindred, from his father's house.

After Terah's death came the second call, clear and distinct now, and with the call came the promise of a three-fold blessing: (1) A home-land; (2) a great nation; (3) through him all the world should be blessed.

How and by whom was he called? No doubt by Him who by Isaiah is called the "angel of the mighty counsel." Was not this the Son of God himself, who therefore could well say long ages after, "Before Abraham was, I am." But whether the call came through one agency or another, Abram obeyed. So should we. God calls us to-day to leave the follies of this world. He calls by his word, his Spirit, conscience, parents, ministers, Sunday school teachers, friends, solemn warnings and the like. Has a call from any one of these or other sources ever come to you? Oh, that all might obey as Abram did!

2. His creed. It was very simple. Faith in God and obedience to his commands. This is exactly the creed Christ left us in Matt. 23:19, 20; Mark 16:15, 16. The rest of our "Confession of Faith" is simply an effort to explain in detail the scope and meaning of this same creed. Abraham's creed was small, but his faith was great. Some one has said that it appears that the faith of men to-day decreases as their creeds increase. I do not mean to speak disparagingly of creed or creeds, but to show that all depend on this one fundamental principle of faith in God's word and obedience to his commandments, and that there is danger of depending for salvation on the mere knowledge of our creed rather than on living faith in and strict obedience to God, especially when creeds are made with the view of explaining away certain distinct commandments of God.

Another phase of his creed was shown in the way he possessed the land of promise. It belonged to him. He might have become a king. The people received him kindly as a prince of God. He was rich. He might have posed as one of the "400," entered into the social swirl of the Hittite cities that he found there. But of all the land God had given him he bought only enough ground for a grave for himself and his beloved Sarah, while he lived the life of a pilgrim and a stranger. Is it a part of our creed to live thus in the world to-day? What an undignified scramble there is among Christians to-day for a little more and yet a little more of this world's possessions! Not so with Abraham, and not so with all those who are truly his children after the Spirit and in spirit.

His creed put to the test. God had brought him to Canaan. But what advantages had he there over those enjoyed in Ur of the Chaldees? There were idols all around him here as well as in Ur. Others claimed the land. Yet Abraham staggered not at the promise. But one other thing God had promised. It was an heir. Abraham was nearly one hundred years old, his wife ninety. What did God mean by promising them a son? Still

Abraham believed, and in due time God fulfilled his promise, and Isaac was born.

Then came the greatest of all tests. At God's command this only son was to be sacrificed. The Lord had given; would the Lord take away and make a mockery of his promise and its remarkable fulfillment? Again Abraham's faith rose above all else and he "arose up early" to do God's bidding. And again God provided. Obedience to God's commands only tended to make Abraham more and more confident of God's providences, and that his promises would be fulfilled. So will we, if we obey, learn more and more to depend upon God's providences and promises.

Do you know what it is to love an only son? I saw a father and mother lay away their only son, a fine, intelligent young man of splendid promise. How their lives had been wrapped up in him! And yet when death took him they could say, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." Why? They believed in God and wavered not, nor murmured at his trying and mysterious providences. God had an only begotten Son. He loved him, yet he gave him "that whosoever believeth in him should not perish, but have everlasting life." Let our creed then be to believe in God and obey early in life every command of his.

3. His character. Although Abraham's faith was cast in such stern and heroic mold, yet while living in an age when the lamblike virtues of the Prince of Peace were so little known he showed these characteristics in a remarkable way and degree. He was amiable, polite, hospitable, forgiving, brave, humble. The land of Canaan was his, he was the chosen of God as the progenitor of the greatest nation, and in whom all the families of the earth should be blessed, yet he did not seek high places. He bowed to the ground when introduced to men far inferior to him. He is represented by our Savior as even calling the rich man in hell "son." He settled the quarrel with Lot by letting Lot choose whatever he wanted. Oh, why did not Lot—and many like him—hang his head in shame! Peter uses the beautiful behavior between Abraham and Sarah as an object lesson to show how husbands and wives should show loving deference and honor to one another (1 Pet. 3:6, 7).

Again when Lot, the insolent nephew, got into difficulty, Abraham bravely got him out of it and restored to him his property. And when the great calamity threatened Sodom, Abraham pleaded for the city because of Lot and his family. There is a religion to-day that has for its creed, "Let us alone." "Let the other fellow alone." If he does as well as he can and gets into difficulty it is no concern of mine." It is not the religion of Abraham or of his spiritual children. Yet Abraham had faults. Note his experience in Egypt. Some magnify these mistakes until they have little left to admire in Abraham. If you told a blind man that there are many spots on the sun and that one of them alone is so large that it is upon that one 250 times the size of the earth upon that one spot it would not be covered, might not the blind man begin to believe that the sun was about all "spot"? And yet it shines in its splendor and the naked eye cannot detect a single spot.

4. His cognomen. He had several names. (1) Abram (father of elevation). (2) Abraham (father of a multitude), given at the time of the promise of a great family. (3) Abram the Hebrew, because of his descent from Heber. But his greatest title is "Friend of God and Father of the Faithful." (When God addressed Israel he said, "Thou,

(Continued on next page.)

## Young People's Department

With a New Year's gift of \$2,191,000 J. D. Rockefeller's gifts to the University of Chicago since January, 1889, amount to \$23,515,322, or an average of nearly a million and a quarter per year. Under the burden of such beneficence the university might almost be considered a charitable institution. No doubt, the institution dispenses a vast amount of knowledge—of many kinds.

The Anheuser-Busch Brewing Co. of St. Louis is using whole-page ads in the large city daily papers trying the old trick of making the people believe that the beer-drinking nations are the strongest, wisest and best on earth. But it is not beer that makes them so. They are so in spite of the beer, and if they had nothing but beer to make them strong and wise and good, there would not tell it. Why does the mayor of Munich, Ind., and for that matter, the mayors of all cities where strikes and riots and mobs occur, order the saloons closed? If beer makes men strong, wise and good, the mayor should order every saloon to dispense liquor freely to all on such occasions! Indeed, if beer makes men strong and wise and good, then the million or more drunkards and debauched people of this country should speedily become the leaders in national and spiritual affairs! It is just possible that Anheuser-Busch would object to such a turn. And it is just possible that the Anheuser-Busch Co. is mistaken in its claims. At least the history of the police court, the criminal calendar, the churches, asylums, hospitals, etc., strongly indicate that the company's claims are spurious. Spirituous liquors do not make spiritually minded people.

The real financial strength of our great Western country has been shown in a remarkably telling way during the recent financial flurry. Not so many years ago the assets of the West were not given a thought in the matter of staying or stemming a financial crisis. But the time has come when the Western farmer, with his corn cribs and wheat bins and stables filled with the real article, while the Wall street brokers are dealing with the fictitious, can look on with perfect safety and unconcern for his own welfare, while the paper manipulators of the stock market are losing their gambler's gains by the millions and the green-cloth fraternity make pandemonium in their fall from their heaven of affluence to their hell of poverty. Is it not so with religion? How blessed is the assurance and how calm the soul amid storms and fiery trials when we can say with the apostle, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," while those who have been building a fictitious heaven out of human theories and hopes will fall in confusion to the uttermost depths of darkness. If the recent financial scare has taught its material lessons, it has fully as much of a lesson for the spiritual world, and from such providences of God we should ever learn to make our calling and election sure while it is the accepted time and the day of grace.

According to the news gathered from Georgia papers more whisky was sold in that state during December than ever before. On the first of January, 1908, the prohibition law went into effect in that state and it is evident, notwithstanding the boasts of the liquor element, that the poor, soaked sots—and some others—to whom whisky has become such a vital necessity, are expecting that the law are going to be enforced. A friend writes that of the 126 saloons in Atlanta, each of which paid a city license of \$2,000 a year, beside a state license, all the better class of buildings used for this purpose have already been rented for other purposes, thus already disposing of the

ery which the saloon element makes everywhere, that business and building operations will be greatly checked. Of the low dives our informant says that it will simply compel the owners of such buildings to improve them until reputable people will occupy them for reputable business purposes, thus improving the surroundings and making present evil conditions impossible in the future. Some men in Georgia said during my recent visit in that state that prohibition will be a serious blow to industrial interests. Almost without exception the men who made such statements are men who love the jug themselves and are loth to see their beloved broth—even if it is of the devil's brewing—taken away from before their thickened, parched lips and their ruddy noses. But thank God, it will take away the source of crime by which many a half-crazed colored wretch committed deeds that sent him to the crated men to take justice—or vengeance—into their own hands and quench their liquor-frenzied bloodthirstiness and mollify their race hatred in the blood of their victim who as like as not was perfectly innocent of the crime charged to him, to hide the really guilty one among his persecutors or tormentors. The Bible teaches us that a nation built upon iniquity cannot continue to prosper, and we are willing to trust God for solving the destiny of a nation rather than those who have interests in or tastes for that which is to-day one of the most gigantic evils upon the face of the earth.

## KANKER, THE KING'S RESIDENCE.

(Continued from page 13.)  
The king that we had arrived and that we should be pleased to visit his highness. He set the time for us to call on him at 4 p. m. At that time we were called by the king's messenger and met by a magistrate who took us to the prime minister's palace, and from there we were accompanied by him and his attendants to the king's palace, where we were received in state and enjoyed a most very pleasant visit. May the Lord open the heart of this king, so he may permit mission work to be carried on in his state.  
From this place I returned home on my wheel, and the sisters resumed the journey in an ox-cart, of which Sister Lapp will write. Yours in Christian love,  
Dhantari, C. P., India, Nov. 28, 1907.

## OUR RETURN TRIP FROM KANKER.

We remained in Kanker two and one-half days; then pulled up our tent and turned our faces homeward. We left there at 7 a. m., Tuesday, and arrived at Larkipur, ten miles from Kanker, at 11 a. m. We stopped by the roadside under a tree, where we had some breakfast and also fed the cattle. In this village lives the Christian family Sister Stalter wrote about. While stopping there they came out to greet us and also brought us a young chicken. At 2 p. m. we again proceeded on our way, arriving at Charana in the evening, a distance of ten miles, where we lodged for the night. We were very tired when we arrived there. Riding in an ox-cart is more tiresome than riding in a spring carriage, as the readers can well imagine.

We rested well that night and the next morning Sister Stalter, accompanied by two young Christians who were with us, went to a village, and with two others went to another one, each taking portions of Scripture and Christian books with us. We entered the village and soon found an open place or corner where the villagers gather in the evening when they have any business or come together to have a chat about their crops, etc. As we came to this place we stood still and began to talk to a few who happened to be there; they brought us a small cot to sit on. In a few minutes more people came and sat and looked at us, perhaps wondering what we came for.

We began to sing, and that brought more people out. We told them about God's only Son, and that he loved them and wanted them to believe on him, then when their time came to die they could go where he is, etc. They all listened attentively and afterwards bought a few Scriptures. We then left them, trusting the Lord to water the seed sown that it may bring forth fruit. These people had never heard the gospel story.

We returned to our stopping place, had breakfast at 10:30 and rested some. At 3 p. m. we made ready to go four miles farther, where we camped for the night. This village is at the foot of a range of hills, where many wild animals live. As Sister Stalter and I walked into the village the children and some women, on seeing us, ran into their houses and shut the doors. They were afraid of us; likely they had never seen a white face before. The next morning they were friendly. Here again a few books were sold. In this village there are two young men who can read.

The next morning we went to a few villages near by. In one small village the children, as in the other one, were afraid and ran inside, but soon came out when they heard the singing. In the other two villages we visited, no people listened very attentively. They said they had never heard the story of Jesus before. How many hundred villages are all about us, the inhabitants of which, if they are asked whether they had ever heard of Jesus and that he came to save them, would reply in the negative! "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?"

We returned to the tent, and at noon walked to the Doka bazaar, nearly two miles distant, where the people came together once a week to sell and buy. We only remained a short time, as we wanted to return home yet that afternoon, requiring nine miles travel through the thick jungle on each side of the road. At a little after three the carts were ready and we climbed in and started slowly toward home. Finally at 7:30, after dark, we reached home, very tired, but thankful to our heavenly Father for permitting us to witness for him and for his protection these nine days.

Yours in Christ,

SARAH LAPP.

Dhantari, C. P., India, Nov. 28, 1907.

(Continued from preceding page.)

Israel, art the seed of Abraham, my Friend." And since he is in a literal sense the father of the Ishmaelites and Keturians, as well as of the Jews and Mohammedans, and in a figurative sense the father of the Christian world, his seed is indeed like the sands on the shore. But his spiritual seed is to-day his true seed.

4. His crown. Abraham died at the age of 175 years. And his crown? Not that of a Napoleon or an Alexander or a Xerxes, but that of which Paul speaks: "Henceforth there is laid up for me a crown of righteousness." Abraham believed, obeyed God, and it was accounted to him for righteousness. It was a crown of life, and those of us who shall enter heaven shall find "Abraham, Isaac and Jacob in the kingdom of heaven." May we all see him who was the "Friend of God," and share his matchless crown.

## SUBJECTS FOR TALKS OR ESSAYS.

1. How God calls to-day.
2. Carrying out religion with us.
3. Why God tries our faith.
4. The relation of faith and works.

The only begotten Son of God, dwelling in us, keeps us from the power of sin and the assaults of Satan, and though the devil often strikes, yet we are like the little insect with the pane of glass between it and the bird of prey, "and the wicked one toucheth us not."—[Messages of Love.]

## HERALD OF TRUTH

Thursday, January 9, 1908.

J. F. FUNK and A. S. KOLB, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

## Subscription Price

The Herald of Truth, one dollar per year; Rundschau and Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

## ITEMS.

**The Opium Habit.**—The "Zions-Pilger," a paper published by the Mennonites in Switzerland and edited by J. Kipfer of Langnau, gives the following, which may be valuable to many persons: A missionary in India writes that in the forests of India he discovered a plant which is a sure cure, if he takes a drop of the tea of the plant, acquires a perfect nausea for opium, so that he cannot even endure the smell of it any more. The facts of this claim are substantiated by Dr. Phil E. Luxung, also a missionary, who made a thorough investigation of the matter and found it correct and he is an expert botanist. The plant is said to have been altogether unknown until the present time.

**The Financial Crisis, Past and Present.**—The recent flurry made many otherwise level-headed persons declare that a business collapse of the old-fashioned type was upon us. And now after the recent clouds have rolled by, some of these people are predicting that the panic will come in 1908. Perhaps if they continue prophesying long enough prediction will overtake realization. After the most careful scrutiny of the situation which I can give, however, I confess that I can see no signs of an approaching collapse which will even remotely resemble those which came in 1818, 1837, 1857, 1873, or 1893. In those years took place the financial catastrophes which have been popularly called panics. Between each of these industrial and financial dislocations (as in 1825, 1848, 1869, 1884, and 1890) came milder hurries. The scare which came in the latter half of 1897 belonged to the 1884 and 1890 class. Its effects have already almost disappeared, but it has given us lessons to learn. It emphasizes the necessity of getting, in some of our big insurance companies and other great corporations, more directors who direct, and for a few of our banks more examiners who examine. We need also a little more balance among our people so that they will not be stampeded by every calamity prophet who gets into the newspapers. Everybody who knows the causes of each of our panics, and who takes an intelligent survey of the present situation, will see that almost all those causes are missing. To-day there is no recent great war (as the war of 1812-15 with England, which helped to bring the panic of 1818, or the civil conflict of 1861-65, which was responsible for several of the factors which aided in precipitating the cataclysm of 1873). No crop failure (as in 1837). No railroad building beyond the country's needs (as in 1857 and in 1873). No wildcat banking (as in 1818, 1837, and 1857). No greenback endless chase or silver dilution of the currency (as in 1837) to draw gold out of the treasury. No gold drain to Europe (like we had in all those years) to meet debts of any kind. No shortage in revenues (as in 1853 and other panics).—[From "Why We Need Not Fear a Panic," by James W. Van Cleave, in *The Circle* for January.]

If it is charity that is in dominion, there will be a charitable buying, as well as a charitable giving. Encourage the small trader, who is trying to get an honest living, and then every shopping day will be something of a Christmas in the conscience of it.—[*The Friend*.]

## HERALD OF TRUTH.

## MARRIED.

**Garver-Gruber.**—On the first day of January, 1908, Leonard P. Garver and Mary F. Gruber, both of Dauphin Co., Pa., by John G. Ebersole, at his home. Happy wishes to them.

**Shank-Showalter.**—On Christmas Day, Dec. 25, 1907, by L. J. Heatwole, at the bride's home near Harrisburg, Rockingham Co., Va. Elmer D. Shaub and Ada E. Showalter were united in matrimony.

**Grove-Weaver.**—At the home of the officiating minister, L. J. Heatwole, Dale Enterprise, Rockingham Co., Va. Charles M. Grove, of Wevers Cave, Augusta Co., Va., and Etta S. Weaver of Mt. Clinton, Rockingham Co., Va., were married on the evening of Dec. 31, 1907.

**Brenneman-Burkholder.**—On Jan. 1, 1908, at the home of the bride's father, Dea. S. M. Burkholder, near Dale Enterprise, Va., by L. J. Heatwole, Simeon Brenneman of Elda, Allen Co., Ohio, and Lillie A. Burkholder were joined in wedlock.

## DEATHS.

**Blosser.**—On Dec. 18, 1907, near Dale Enterprise, Rockingham Co., Va., of the infirmities of age, Sarah Blosser, consort of Abraham Blosser, departed this life at the advanced age of 80 Y., 9 M., 12 D. From early life she remained a consistent member of the Mennonite church. Funeral on the 20th at Weaver's M. H., with L. J. Heatwole and A. B. Burkholder, officiating.

**Bassler.**—On Dec. 27, 1907, near Safe Harbor, Pa., of heart failure, Daniel L. Shenk, in the 73d year of his age. He was a member of the Mennonite church. He is survived by his wife, five sons and five daughters. Funeral on Dec. 30 at the Masonville M. H.

**Bassler.**—On Dec. 31, 1907, at his home near Petersburg, Lancaster Co., Pa., of the infirmities of old age, Christian Bassler, aged about 75 years. He is survived by his wife, three sons and three daughters. Buried on Wednesday, Jan. 1, 1908, at Metzler's M. H.

**Newcomer.**—John Newcomer was born in Wadsworth, W. Va., Dec. 29, 1907, near Akron, Lancaster Co., Pa., Levi Witmer, aged 73 Y., 9 M., 10 D. He was a lifelong member of the Mennonite church, and is survived by five sons and three daughters. Buried on Wednesday, Jan. 1, 1908, at Metzler's M. H.

**Apple.**—Sister Martha Apple was born near Richfield, Juniata Co., Pa., April 3, 1830; died Dec. 22, 1907; aged 77 Y., 8 M., 19 D. She was a daughter of Pre. Christian and Barbara Gray. She was married to Susan Muckley of Bloom Township, Seneca Co., Ohio, who preceded him in death four years. To this union were born five children, one son and four daughters, all of whom survive their parents and were present at the funeral. Bro. Newcomer was for many years a faithful member of the Mennonite church. Some years ago his home church in Seneca county died out, leaving Bro. and Sister Newcomer remained true to the Mennonite faith. They made their church home with the church in Medina Co., Ohio, where they were always present at communion services. Her death would permit. Funeral services were held at his home, conducted by Pre. A. M. Beck of the Reformed church.

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## NEFF'S CORNER

A legitimate and safe investment that will yield an annual income of 72 per cent. is a rare thing for a man who has only a small sum to invest, but out here in New Mexico there is now and then something that good to be found. I have a little folder that tells about it. It's free for the asking.

JAMES M. NEFF, Clovis, N. M.

**Peloubet's Select Notes on the International Sunday School Lessons for 1908.** First quarter studies in the Gospel of John. We need not make an extended notice of this valuable help to the Sunday school teacher and superintendent. Send for a copy. You will need it. Price, prepaid, \$1.25.

## DAMAGED BOOKS.

**Thoughts for the Occasion.**—Makers of the American Republic. Regular price, \$2.00; sale price, \$1.00.

**Alaska; its Neglected Past; its Brilliant Future.**—Illustrated, maps, tables, etc., 444 pages, octavo size, nicely bound in cloth. It is an interesting book. Slightly smoked. Usual price, \$1.50; damaged, 75 cents.

## OUR PREMIUM LIST FOR 1908.

The following is our premium list for the Herald of Truth for the coming year. All these books have been well described in the Herald, but if any one desires special information about them, write us and we will take pleasure in answering your questions. As many of our subscribers will receive during the next thirty or forty days, we will give all of them a chance to get with their subscription, at the prices given, a good book or Bible or the picture of the crucifixion. We hope to hear from many of you in the near future. The early renewal of your subscription will help us a great deal. We trust you will be able to make a choice of one or the other of these premiums, and that you will enjoy the reading of the paper another year.

1. The Herald of Truth for one year and the beautiful picture of the Crucifixion of our Savior, which has appeared on the last page of the Herald in several past numbers, for ..... \$1.25.  
2. The Herald of Truth for one year and the book, *Around the Globe and Through Bible Lands* (see ad in another column), for ..... \$1.75.  
3. The Herald of Truth for one year and The Cheap Bible (152, which sells at \$1.50), for \$2.00.  
4. The Herald of Truth for one year and the Oxford India Paper Bible (which retails for \$2.00), for ..... \$2.50.  
5. The Herald of Truth for one year and Scholar's Bible Illustrated (which sells for \$1.50), for ..... \$2.00.

Mennonite Publishing Co., Elkhart, Ind.

## SAMPLE FREE.

If you want to make money, address D. A. Lehman, Nappanee, Ind.

## The St. Joseph Valley Bank

## Pays 3 Per cent Interest on Savings Accounts

Offering its depositors, as security, the well-known integrity and business ability of its officers and directors, who are scrupulous in direct touch with every important transaction of the bank.

It is not only one of the oldest (organized in 1872, Charter No. 12) but is the LARGEST BANK in the county and one of the largest state banks in Indiana.

Capital & Surplus \$150,000.00  
Assets over \$700,000.00

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JOHN W. FIELDHOUSE  
HERMAN BORNEMAN  
WALTER S. HAZELTON  
T. T. SNELL

January 9, 1908.

## HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

## Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 16, 1908.

Vol. XLV. No. 3.

**NOTICE.**—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

## EDITORIAL NOTES.

**Our Young People's Meeting Topics.**—To those interested we will say that they will be printed and ready for distribution within the coming week.

**On Monday, Dec. 30, the Mennonite Publishing Co. received about 200 letters and most of these contained renewals for the several papers published by the company and some of them also book orders. We are glad for these evidences of the regard our people entertain for our publications, and shall be glad to hear from many others also in the same way.**

**Parochial Schools.**—This may be in the minds of many of our modern, up-to-date Mennonites as an antiquated subject, but it is nevertheless an important one. "The Mennonite" of Berne, Ind., says: "Pre. J. H. Langevalter of Halstead, Kan., has prepared a German paper on 'Parochial Schools' (Gemeinde-schulen), setting forth their value, what should be taught in them, and how they can be maintained. The article was published in the 'Rundschau' last week."

**Almanacs.**—A sister writes us that desiring to purchase three Mennonite almanacs she went to a well-known book store, and their stock having been exhausted—all sold out—she was not able to obtain them. She immediately wrote to the Publishing House at Elkhart and obtained them. Any one desiring these almanacs may still, like this sister, obtain them by addressing Mennonite Publishing Co., Elkhart, Ind. Elkhart almanacs sell, and they are abundantly worth the price, if only for the reading matter they contain.

**Das Gemeindeblatt.** The Mennonite church paper of the more conservative branch of the Mennonite people in Germany, has entered upon its thirty-ninth year. It was established, edited and published by Bish. Ulrich Heger, and after his death his son, Bish. Jacob Heger, took up the work and it continues under his supervision to the present. Bish. Ulrich Heger, of the Mennonite Publishing Co. here, is a brother to the present editor and sister Lena Heger, of the Elkhart congregation, is a sister. The paper is published at Reichen, Baden, Germany, at 75 cents a year.

**The Publication Committee** met as per previous notice and had their sessions on the 8th and 9th of January at Goshen, Ind. Eleven members were present, and as we understand it, the committee purposes to go on with the establishing of a church publishing house, to be located at Scotts-dale, Pa., but as the result of their deliberations at their last session have not yet been made public we are unable to determine as to the purchase of the publications, books, etc., of the Mennonite Publishing Co. and the merging of the two publication interests. So far as we are able to judge, the proposition is still surrounded by a good deal of doubt.

On Sunday, Jan. 5, 1908, was the anniversary of the fiftieth birthday of Bro. M. B. Fast, the editor of the Mennonitische Rundschau. His family invited several families of the other brethren and sisters of the congregation and several hours were pleasantly and we believe profitably spent in social intercourse, in singing, prayer and appropriate remarks by both brethren and sisters. We all felt that it was good to meet together in this way and we recall it as a season of rejoicing. We wish Bro. Fast many happy returns of his natal day, and may God bless all who meet with him at that time.

We are informed that the Bible is now translated and read in four hundred different languages. This great work has been accomplished at an expense of many millions of dollars. After the first translation there is an enormous expense of revising. The last revision of the Madagascan Bible cost some \$15,000.00 and the Sansampore version of the Bible in Hindustani cost \$150,000.00. The British and American Bible Societies employ 2,000 linguists continually who have charge of this work. There is no doubt the translation of the Bible into all these different languages does much toward the fulfillment of the great commission of our Savior, to go into all the world and preach the gospel to all nations.

**Regular attendance** at Sunday school and church services is a thing that is very desirable and praiseworthy in those who do it. A young girl, daughter of Daniel Wenger and wife, residing near the Olive Mennonite M. H. in Elkhart Co., Ind., has made her record on this score. She has not been absent from Sunday school for a single Sunday in five years, and received a book as a special reward for her faithful attendance. In one of our exchanges, the Harleysville (Pa.) News, we see the record of another faithful Sunday school pupil, Lena King, a young woman of Norristown, who has not missed a Sunday for seventeen years in the Central Presbyterian Sunday school of that city. Such instances are rare, but it shows what faithful devotion to a cause and a decided purpose will accomplish when persevered in.

One of our patrons in eastern Pennsylvania writes: "In case the publications of the Mennonite Publishing Co. change hands, will the subscriptions be transferred, or will they be discontinued?"

If these publications change hands the subscriptions will be transferred, and the new church publishing house will furnish the paper published by them for the full term of the subscription to each subscriber or as long as the paper has been paid for. The Mennonite Publishing Co. will not sell on any other condition. So far, however, we have no assurance that the deal will be made, and the probability is that the Mennonite Publishing Co. will continue to publish its publications for an indefinite time. We can assure all our patrons and friends that if any change is made we will protect the interests of our subscribers and customers so that no one will need fear loss. Send your subscriptions and renewals and your interests will be cared for.

**The Bible in Schools.**—We have received an interesting pamphlet on the "Bible in the Public

Schools," by W. F. McCauley, Cincinnati, Ohio. It advocates that the Bible should be used and taught in the schools. There is no better way to promote infidelity and immorality throughout the land than to ignore and banish the Bible in our public schools. The removal of the words, "In God we trust," from the coins of our country is only another step in the same direction, and while it may not have been or done all that a devoted child of God would have desired and prayed for, yet it stood like the stone that Joshua erected by the tabernacle under the oak to remind the children of Israel of the promise they had made to serve the living God and not idols. It was an educator and a visible reminder continually to all the people that they should believe in Him and serve Him from whom cometh every good and perfect gift, and who through his servant Solomon has declared that "righteousness exalteth a nation, but sin is a reproach to any people."

## PERSONAL MENTION.

**Pre. Allen Rickett** of Columbiana Co., Ohio, spent Sunday, Dec. 29, 1907, with the brotherhood near Kent, in Portage Co., Ohio.

**Bro. M. S. Steiner** and **Bro. S. H. Miller** of Ohio conducted a Bible conference near Tuleta, Texas, during the last week of December, 1907.

**Bish. D. D. Miller** and **Andrew Shenk** will conduct a Bible normal at Jet, Ohio, beginning on Jan. 20, 1908. The Lord bless their work.

**Pre. J. W. Kliever** of Berne, Ind., was called to officiate at the funeral of Bro. Peter Rich near Sterling, Ohio, on the 7th of the present month.

**Pre. Joseph Byler** of Millin Co., Pa., preached for the brotherhood in Somerset county on Sunday, Dec. 29. He conducted two services on that day.

**Bro. Peter Jansen** of Jansen, Neb., expected his children and grandchildren, residing in Winnipeg, Man., to be home and spend the holidays with their parents.

**Bro. J. D. Miesher** of Oregon has changed his address from Aurora, Oregon, to Hubbard, Oregon. He and his correspondents will kindly take notice of the change.

**Bro. Good of Sterling, Ill.**, during the first week in January, 1908, conducted a series of meetings in the Catlin congregation. May the Lord bless and prosper the work.

**Bish. D. D. Miller**, who recently conducted a series of gospel meetings in McPherson Co., Kan., closed his meetings there at the close of the old year, with fine confessions.

**Sister Oile F. Shank** of Waynesboro, Va., has been installed as a worker in the Mennonite Gospel Mission in Chicago. More helpers are needed. May the Lord supply them.

**Pre. David Beiler**, a well-known minister of the A. M. church of Lancaster Co., Pa., died on Sunday night, Jan. 5. He was a faithful laborer in the cause for over forty years. See obituary.

**Pre. Simon Heranberger** visited among the brotherhood in Kent Co., Mich., during the last days of the year 1907, and also assisted in the continued services held there during the same time.

A series of meetings conducted recently at the Martin M. H. near Orrville, Wayne Co., Ohio, by



Iro. J. E. Hartzler of Chicago, resulted in five confessions. The meetings closed on the 24 of January.

Bish. Benj. Weaver of Spring Grove conducted a series of meetings in the Mennonite meeting-house in Lancaster City last week. We hope these meetings may result in the conversion of many souls.

Bro. D. G. Lapp has labored earnestly in the Kansas City Mission during the last week in December and the first week of January. We learn that at the Kansas City Mission there were three confessions.

Bro. A. C. Kolb, who for the past two weeks has been confined to his home, under quarantine, on account of an attack of smallpox, was released on the 10th and the quarantine removed, he having fully recovered.

Bro. and Sister David Ewert of Mountain Lake, Minn., celebrated the twenty-fifth anniversary of their marriage on Dec. 31, 1907. The ministering brethren H. H. Reiter, Gerhard Neufeldt and J. J. Bahrer led the services.

The brethren D. F. Driver and George R. Brunk were engaged in holding meetings at Carver, Mo., during the first and second weeks of the present month with good results. Thirteen confessed Christ during the meetings.

Bro. H. R. Voth of Newton, Kan., is at present holding continued meetings and visiting from house to house in the vicinity of Meno, Okla., and is earnestly engaged in sowing the good seed of the word of God on the thirty soil of Oklahoma.

Bro. Christian Good of Virginia attended Bible conference with the Mt. Zion congregation in Morgan Co., Mo., and on his return trip stopped at Goshen, Ind., to attend on the 8th the meeting of the Publication Board, of which he is a member.

Henry A. Wiebe of Hillsboro, Kan., who recently made an evangelistic trip to South Dakota and Nebraska, has returned home. In Battle Creek some souls were awakened to the better life and Bro. Wiebe remained to continue the meetings. Also in Gadsden, Kan., there have been several persons converted and desire to be baptized.

Bro. N. O. Blosser of Hancock Co., Ohio, and J. J. Buchwalter of Dalton, conducted a Bible conference at North Lima, Mahoning Co., Ohio, during the first week of the year, and besides the encouragement given to the congregation in general, eight souls were led to confess Christ and consecrate themselves to the service of the Lord.

Bro. I. J. Buchwalter of Dalton, Wayne Co., Ohio, after attending the Bible conference at North Lima, Mahoning county, came directly from there to Canton, where on Sunday evening, Jan. 5, he conducted baptismal services and seven precious souls sealed their covenant vows in baptism and were received into church membership.

Bro. Sylvester J. Miller of the Bowne congregation, Kent Co., Mich., who with his wife has been visiting relatives in Elkhart Co., Ind., for two weeks past, came to Elkhart on the 7th inst. and spent the night with Bro. Rudolph Detweiler and family and on the morning of the 8th left again for home. They report a pleasant visit. Bro. Miller's brother accompanied them to Michigan, where he expects to stay for some time.

Bro. H. A. Goetz and family visited with Bro. and Sister Elst in Elkhart on New Year's day. Bro. Goetz was for some time an employee of the Mennonite Publishing Co., and is now with the Oliver Chilled Pile Works in South Bend, Ind. He left last week for a two months' business trip through the Southern States in the interests of his employers, and upon his return may be sent by them on a longer trip to Europe on the same errand.

Bro. M. B. Fast tells the readers of the "Rundschau" that he received a letter from Russia last week containing 106 pages of manuscript, an article for the paper. One single stamp brought

the letter from Russia to Elkhart, but the stamp had the value of a ruble, Russian money, which at par value is equal to 75 cents in United States money. According to the course of exchange, however, the ruble is worth 50 cents.

Bro. Cornelius Toews, who was one of the deputation sent from Russia to America to look up places of settlement thirty-four years ago, and with whom the senior editor of the Herald traveled some eight weeks through the West and Northwest and whom we learned to regard very highly as a friend and brother, we regret to hear is suffering with sickness in the village of Steinbach, where he resides with his children. May the Lord speedily restore him.

#### For the Herald of Truth. AFTER-THOUGHTS ON THE SUNDAY SCHOOL LESSON FOR JAN. 5, 1908.

By K. Y.

John 1:1-4 and 1 John 1:1-3.—These two accounts of John must be considered together. "In the beginning was the Word" (John 1:1). "That which was from the beginning" (1 John 1:1). "That which was from the beginning, that essence which is uncreated and is part of the Eternal (if we may so express it), the supreme energy or power, to call into visible, tangible existence, so as to be known or conceived by human sensibilities through sight, hearing and feeling; the LIFE in its highest potentiality, existing, but not always understood.

The first and highest principle is life, and in relation to God is identical with him. All existing things in nature, primarily, have life from God.

Life is the essential nature and essence of God, and in a supreme sense is synonymous with God. John evidently did not mean the beginning of God, for it is impossible to think of God as having a beginning; but he seems to mean the time when things through God's plan were made to assume such forms and conditions that are known to man or capable of being known by finite mind, and I think John wants us to understand that this active, creative, life-producing energy is co-eternal with God.

Furthermore, since it is absolutely not in the power of human language to express such a high and holy attribute of God in words, John calls it the "Logos" or "Word." Moses tells us that "God spoke and it was."

It is of this previously unknown and otherwise incomprehensible essence of God that John now affirms, because known and possible for the comprehension of finite man.

Indeed, God could not be God without being the life; for life is synonymous with existence. Even natural existence is life in some form or other and what is called death by us, who are accustomed to call moving things alive, is in reality only a change in the manner or form of existence, life or being.

This inherent life potency of God is not a separate thing from God, but a necessary concomitant of God himself. For it would be absolutely impossible to think of an uncreated, forever eternal being that had no life and withal in the highest potentiality.

This, then, must be that "Word of Life" that John here speaks of, as having assumed such forms and conditions that the human mind could comprehend through the human sensibilities, be brought into such close contact with God as that there was nothing between him and this God-life, between him and this God-word, but a thin veil of flesh.

Moreover, because this manifestation or, in other words, phenomenon or appearance of God out—see how he brings divine being into union and harmony with natural conditions—how he gives us to understand that natural things depend on laws from the spirit world.

"Son of God." Not that it was actually a son, as we are accustomed to have the word "son" mean, but because "son" is later as regards time than his natural father. So the manifestation (or the making known of God's Life-Word), being long after what John calls "the beginning," is called the Son, in order to correspond with the limits and capacity of an imperfect human language, and because in its original sense the word "son" meant that which was later in relation to time, and is not therefore, as the majority of people erroneously believe, a separate and distinct personality; but that part of God which John calls the "Word of Life" (1 John 1:1).

This life in a human body was, for various reasons, called Jesus Christ, and to distinguish his body from other human bodies it is customary as well as convenient to say, "the person of Christ," and thus men have, from the inadvertency of languages and by confusing the natural with the spiritual, and by confusing the literal, drifted into the error of calling "God's manifestation to man" the second person in the Trinity. This John, in the three first verses of his first epistle, wants to be distinctly understood is not correct.

He does not say, "the person" or "the (second person of God)" was manifested, but emphatically declares in the second verse by way of explanation, so there should be no mistaking his meaning that the "Life" was manifested (not a person or individual), made visible—and affirms that he was one of a number that had seen it—"We have seen it" (using the neuter gender)—saw it—the Life, in the body or person (apparently) called Christ, when he (Christ) was among the disciples for about three years, preaching and teaching about eternal life.

John takes especial pains to assure the ones he is writing to, that he was testifying to an actual fact; although it might seem unreasonable to his hearers that such an incomprehensible, invisible and intangible thing as the life principle should become visible, audible and tangible—for this reason he makes it so emphatic and testifies so earnestly to them that they should have no doubt about how "God came to man," and says to them, "We show unto you that Eternal Life which was with the Father."

Being eternal, it could have no beginning of existence or limit of duration, and hence could not have existed separate as an uncreated being; else there would have been two uncreated, distinct individualities, and so two Gods, which is unthinkable and absurd; for the conceptions of God can go no farther than to resolve all things back to one, and only one, eternal, uncreated, self-existing First Cause, and in that one name is embodied "life," and in life, omnipotence (all-mightness), omnipresence and omniscience (all-knowingness or all wisdom), and wisdom is light.

John also wants them to know the fact that God made himself visible to a certain extent, so that they should not have erroneous and doubtful ideas about their Savior, but that their joy might be full.

Again in the third verse he tells them, "That which we have seen," that is the thing we (the disciples) testify of. God was now to them no more an abstract idea, but they heard first the voice. "God spoke" (Gen. 1:5), the Word, the language, the sound. Then brought him to their vision and they saw, looked upon him; examined him closer; saw him day after day; handled with their hands—perhaps in ministering to his personal wants; perhaps at the last supper, when John lay in his bosom, and when Jesus, the "Word of Life," washed their feet.

See how John gradually comes from the abstract idea down to a comprehensible reality—first from the spiritual to the natural, then from the dim and obscure beginning to the realities of the present and how he brings divine being into union and harmony with natural conditions—how he gives us to understand that natural things depend on laws from the spirit world.

"And was manifested unto us." Manifested to us with all that the word "manifested" implies.

"Unto us." How highly favored were the "us"! Truly, many prophets desired to see the day when God would show himself unto man! What a high honor to be a witness to God's visibility! To enjoy his fellowship, as they were washing feet with God! Really, naturally, eating, drinking and suffering hardships with God in the flesh and when they beheld him weeping at the grave of Lazarus, etc.

And yet they did not seek all of God, but only that part that is called "the Word of Life"—"that we have seen," etc., "of the word of life."

The word "of" here seems to indicate that there was still something that man dare not see and live—that this life was seen only comparatively as Moses saw God on the mount, "through a thin veil of flesh." So near man was permitted to come to God through his natural senses, and thus only for a short time and to only a few of the human family was it given to enjoy this privilege.

To sum up: If John would or could speak to us in our modern language, he would probably speak to us on this wise: I have told you in my Gospel how that part of God which is called "Life" became incarnate or assumed flesh for a covering, and how that "Word" by assuming flesh became to all intents and purposes man, only without sin; and how that supposed man was called Jesus, and that by going about and doing good, performing miracles for the good of man, and teaching the people the way to happiness, he was the Light of the world—(happiness is light; ignorance with its dire consequences means spiritual darkness), and that the Light and the Life, in the form of man, suffered death at the hands of wicked men, so that according to God's own plan man might in the world to come enjoy an existence in happiness and unspokeable glory. All this I have told you, so that you might be able to understand the plan of salvation the same as we do, and be of one mind and understanding and knowledge with us, and when we believe alike we are brethren, and being together in one mind, laboring for a common cause, we have fellowship one with another, and our knowledge about God, the source of our happiness, being uniform and correct, we truly have fellowship with him, for we believe as he wants us to believe; we obey him as he desires us to obey, and we love him because he first loved us; therefore our joy is full. To him be eternal praise in Jesus' name!

#### For the Herald of Truth. TO MISSIONARY VOLUNTEERS, Mission Study Classes, Mission Societies, Mis- sionary Intercessors, Mission Committees, and the Mission Board.

Dear Brethren and Sisters:—Greeting in the worthy Name. The following is taken from the "Kaubab-Hind" (The Star of India), a Methodist paper published at Lucknow, India:

"One of the most discouraging facts that missionaries on the field have to face, is the surety that any development of the work that may be brought about will be poorly supported by the Board from a financial standpoint. This is not because the Board is in anything but a friendly attitude to the work, but because it has opened fields in so many countries of the world, and each field is so clamorous for help, that it can only adequately support a fraction of all the developing work. Almost every year an influential paper as the New York Christian Advocate has taken strong ground against the wisdom is to develop our already occupied fields and support the already planted missions. If this

policy is carried out for the next decade, we feel sure that it will place our India work in a position of great advantage. We have a good foothold, but the lack of support has so far forbidden possible development to anything like the extent required for really successful work. It is to be hoped the sentiment for conserving what has already been won, and developing it, will find favor with the General Missionary Committee."

There it is from a mission over fifty years in India and with plenty of experience in other lands. Read it over carefully three times, paste it into your hat, and then pray carefully before you take steps that ripe, old experience has proved unwise. We long for the time when a strong Christian church representing the principles of the Mennonites shall be established in every land under the sun, but it would be more reckless folly to push blindly on with "new things" while the seed already planted is rotting for want of attention or being choked with weeds.

Yours for the Master,

J. A. RESSLER.

Dhantari, C. P., India, Dec. 11, 1907.

#### For the Herald of Truth. THE GRACE OF GOD.

By Pre. Jacob Wellner.

As it has pleased God to prolong my days and to bless me with reasonably good health, I was able to visit all the church districts in our county during the past season and also some of the congregations outside. Now in my declining years I am brought to think how good and gracious God is toward the human family, and this has brought to my mind the words of the apostle (Tit. 2:11), "For the grace of God that brings salvation hath appeared to all men."

Then the apostle goes on and tells us what grace does for us: "Teaching us that denying ungodliness and worldly lusts we should live soberly (modest and chaste), righteously and godly in this present world." This means that we should live plausibly and devoutly in this present evil world, looking for that hope and glorious appearing of the great God, our Savior, Jesus Christ.

In this epistle of Paul to Titus, his own son, as he calls him, speaking in reference to our common faith, he gives him instructions both in doctrine and as regards his manner of living. He also has reference in this instruction to the duty gives the reason why we should adorn the doctrine of God in all things, not only in part, but in all that we do. We are to do it to the honor and glory of God; for the grace of God that bringeth salvation has appeared to all men.

Grace is a free gift; something that no one has any claim upon. After man had transgressed the commandment of God, the infinite Father in mercy, in compassion and love looked down upon the fallen man in the fulness of time sent his own beloved Son into this world that whosoever believed on him should not perish, but have everlasting life. From this we can readily see that man had no claim on God. God did not owe anything to any man, for God had foretold Adam and Eve what the result would be if they should partake of the forbidden fruit. Now the grace of God that bringeth salvation hath appeared to all men in this that God sent his only begotten Son into the world to suffer and die for the sins of all mankind. Christ, when dying on the cross, shedding his precious blood for the salvation of men, redeemed the human race by the sacrifice of himself on the cross. This he did for the whole human family, for as the apostle says, "The whole human family, for as the apostle says, 'We are all by nature sinful and not for ours only, but for the sins of the whole world' (1 John 2:2). And we can only obtain salvation through him by faith and obedience, and then it is not of ourselves, but by the grace of God; it is a free

gift from the hands of our heavenly Father (Eph. 2:8).

What does grace teach us? The text says that denying ungodliness and worldly lust, we should, live soberly, righteously and godly. How many of us are obeying this divine admonition? Is not our present so-called Christianity wrapped up in worldliness, in the lust of the eye, and the pleasures and vanities of the world? Let us consider what we are doing, for God is not mocked, but whatsoever a man soweth that also shall he reap.

The apostle further says we should live soberly, righteously and godly. The foundation of God standeth sure, having this seal: "The Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19). Now if we are living in the pleasures of this world, and the pride of life, can we look for the blessed and the gracious appearing of the great God, our Savior, Jesus Christ? Can we have a blessed hope if we do not deny ungodliness, if we do not live soberly and forsake all unrighteousness? Will his appearing, when he comes the second time, with the holy angels, unto judgment be a glorious appearing unto us? I am afraid not; for it is an awful thing to fall into the hands of the living God for all those who have lived in sin and disobedience.

On the other hand it will be a blessed appearing for those who have been obedient, those who have observed his teachings and obeyed his commandments.

Only those who have made provisions for the future life and glory, and are ready when the Master cometh to call us home shall be permitted to stand at the right hand of the almighty Judge and hear his welcome voice when he shall say to them, "Come, ye blessed of my Father, to the kingdom prepared for you from the foundation of the world."

#### For the Herald of Truth. REPORT Of the Bible Meeting held at the Pleasant Grove M. H. near Martinsburg, Pa., Dec. 23-28, 1907.

The following officers were elected: Moderator, W. C. Hensberger; assistant moderator, Abram Metzler; secretary, N. E. Miller; treasurer, H. B. Rauer; chorister, John Kanagy.

The following subjects were discussed by A. D. Weuger: Obedience, Evils of the Tongue, Prophecies concerning Christ, Practical Piety in Business, Feet-washing, Christian Fellowship, Bible Teaching on Dress, Devotional Covering, Missions. The following subjects were discussed by D. H. Bender: Development of Christian Character, Heaven, the Holy Spirit, Christian Discipleship, Birth and Early Life of Christ, Practical Piety in the Home, Temperance, Popular Evils, Repentance, Sanctification.

The evenings were devoted to practical queries, a workers' meeting and sermon.

There was manifested throughout the meeting a strong spirit of mutual interest and devotion in the work.

The congregation almost unanimously expressed a willingness to live closer to the gospel teaching of modest apparel. All were impressed with the beauty of love and sympathy in the home, faithfulness to the church and obedience to God's word.

As a result of the evangelistic efforts five souls confessed Christ and three renewed their vows to God.

Following are a few of the thoughts given: "Repent," was the first call of John the Baptist, Christ and the Holy Spirit at Pentecost.

The Holy Spirit brings things to the remembrance of the teacher who has diligently studied God's word.

Character is what I am; reputation, what others suppose me to be.

Neglect of wearing the devotional covering is a gateway that leads to other forms of worldliness.

Man paves the way either for the blessings or curses of God. N. E. MILLER, Sec'y.

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

## FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P. India. Stations: Sundarganj, Rudri, Leper Asylum, Balodgahan. J. A. Ressler, Supt.

## HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.  
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.  
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.

Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Honderich, Supt.  
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. P. D. No. 4. Noah H. Mack, Supt.  
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.  
Fl. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartler, Supt.  
Lancaster.—402 Rockland Street, Lancaster, Pa.  
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.  
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Chasien, Supt.

## BENEVOLENT AND OTHER INSTITUTIONS.

Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.  
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Mininger, Supt.  
Old People's Home.—Oreville, Pa. A. K. Diener, Supt.  
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

The Sunday school maintained by the brotherhood of East Lampeter, Lancaster Co., Pa., closed on the last Sunday in the year, Dec. 29, with appropriate exercises. The teachers presented their classes with appropriate cards and other tokens of kindness. It always makes the hearts of the children glad when they receive a reward for their faithful attendance at Sunday school.

Bro. Jacob Woolner, one of our aged co-workers in the Lord's vineyard in Canada, writes us under recent date: This may be the last time that I shall be permitted to write to you. I am now past eighty-one years of age, and I cannot be thankful enough to our heavenly Father for the manifold blessings he has bestowed upon me during my life's journey. When I think back to my boyhood's years, just after we had come into this new country and were without a home, it pleased God to take mother away—but God always has ways and means for his children, and for all who put their trust in him.

Columbia, Pa., Jan. 10, 1908.—Dear Readers of the Herald:—Greeting. The Word says, "Give unto the Lord the glory due unto his name" (Psa. 96:8). Consider how great things he hath done (1 Sam. 12:24). We shall tell of things that the Lord has done. He has from time to time brought his servants to this place helping to proclaim the words of eternal life. The last of a number of ministers who have come here to preach the Word, was Bro. A. D. Wenger of Millersville. Pa., who filled the appointment last Sunday afternoon (Jan. 5), and also conducted services here in the evening.

The Lord has also made brought others to help; some by giving of their means, some by giving Bibles and hymn books, others by their prayers, and some by giving clothing for the needy. In this way the East Petersburg Sewing Circle has helped in the good work by giving clothing for the needy. By this they are reminded of the words, "My little children, let us not love in word, neither in tongue, but in deed and in truth" (1 John 3:18). We should have been pleased if those who gave clothing could have seen how gladly the poor little children accepted them and heard them say, "Thank you." There are a number of needy people here in town at present, owing largely to the fact that a number of the mills in the town are not in operation.

At the present time there are in all six members of our faith residing in this place. Two others, residing here, expect to attend the instruction meeting soon (which will be at Mountville for applicants for membership) and become members of the Mennonite church. Last Sunday there were thirty-four pupils present in the Sunday school, not including some others who were in the Bible class. We are pleased to have other come and help and encourage the work. Pray for the work at this place.

CHARLES B. BYERS.

Wooster, Ohio, Jan. 6, 1908.—I arrived home from Canton Mission, where I have been for some time, on Jan. 3. The work there is prospering. We had there six confessions recently, and they were to be received into church membership yesterday (Jan. 5), if there was no preventing providence.

Birch Tree, Mo., Jan. 3, 1908.—Meetings are in progress here. Bro. Perry Shenk is earnestly preaching the Word. Saints are being strengthened and sinners are being faithfully warned of their lost condition. One precious young soul has accepted her Savior. May others be won, is our prayer.

Peabody, Kan., Jan. 6, 1908.—To the Brotherhood:—Greeting. We are having fine winter weather. Bro. Good of Sterling, Ill., is here at present conducting a series of meetings for us in the Catholic congregation. No visible results so far, but we hope at least some precious souls may make the good confession before the meetings close.

Ephrata, Pa., Jan. 7, 1908.—Dear Herald Readers:—I wish you all a happy New Year. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him (Jas. 1:12). We again recognized our Sunday school for the coming year, as follows: Superintendent, Bro. John Buckwalter; assistant superintendent, Simon Hess; chorister, A. N. Wolf; assistant chorister, Elam Landis; secretary and treasurer, Jonas Frank. Our services on Sunday were conducted by Bro. John Bucher and Bro. Huber of Kinzer.

We expect to have an all-day Sunday school meeting on Jan. 25, and the following day (Jan. 26) our continued meetings will open, to be conducted by Bro. Jacob Hershey of Lititz, Pa. Can we as followers of Christ realize our responsibility toward the unconverted? If so, I am sure we will all put forth a special effort in fasting and praying, asking in faith, nothing wavering; for he that waveth is like the wave of the sea driven with the wind and tossed. "Let not this man think that he shall receive anything of the Lord" (Jas. 1:8, 7). Pray for us. Your unworthy servant,

ELIZABETH D. WITWER.

Dhamtari, C. P. India, Dec. 12, 1907.—Dear Ones in the Home Land:—Greeting in the name of Jesus, who is our protector whether we are on land or at sea. What a comfort it is that we can trust him for all, knowing that he is faithful and will do all that he has promised and more! I have not time to write a long letter to-day, but wish to inform you that we will leave Bombay on the 15th of February, on the ship Balduino of the Italian Line.

As we shall be very glad to get letters along the way, I am giving you the dates on which to have your letters at New York and where to address them to:

Letters leaving New York Jan. 29, addressed S. S. D. Balduino for Naples, M. C. Lapp, Aden, Arabia. (If not called for, forward to Meha, Va. U. S. A.)

Letters leaving New York Feb. 6, addressed M. C. Lapp, S. S. D. Balduino, Port Said, Egypt, care of Thomas Cook & Son.

Letters leaving New York Feb. 12, addressed S. S. D. Balduino, care of Thomas Cook & Son, Naples, Italy.

This leaves us all quite well, and we are happy in the work. As the time draws near for us to go and leave the work we so much love it is hard to keep from shedding tears.

We only leave the work for a season. Were it not that we have great hopes of returning again it would be much harder to leave. With the hope of seeing you before many months I close for to-day. Kindest Christian regards to you all.

M. C. LAPP.

Chicago, Ill., Jan. 2, 1908.—On New Year's day the annual dinner was given at the Home Mission. The children as usual appreciated the efforts of the country people who kindly sent in the eatables. Long before the hour set for the meal the boys and girls were lined up in front of the hall, waiting for admittance, which was by tickets given them the previous Sunday. About 180 children marched in to the first table. One might think children would forget and as soon as they were seated would start to eat greedily; but not so. They waited until they were told to eat. As soon as the first tables were filled Bro. Leaman tapped the bell and all were quiet. He then led the song, "Praise ye the Lord." The children all sang cheerfully. Afterward he read the old story of "the feeding of the five thousand" and offered prayer. The warm things were then set before the children and thanks offered for the food. All started to eat at once. Some ate very fast and greedily, others ate more daintily and did not want more than their neighbors had. Some were not satisfied with what their stomachs held, but filled their pockets with good cookies as well when the workers did not see them.

There were three tables filled, feeding over four hundred children and the last table had nearly seventy-five older people, who were there to help, making nearly five hundred in all who were fed. The bill of fare was chicken, mashed potatoes, bread and butter, sandwiches, pickles, applebutter, jelly and different kinds of cake. The Mission provided each child with an orange. The children were waited on by the mission workers and assisted by other visiting help. There were also quite a number of country people in to see and help along, which is always much appreciated by the workers.

At the last table Dr. Ebersole gave a short address on the early life of the Mission, when he and M. S. Steiner opened up the first Mennonite Mission here at 145 W. 18th Street. By his talk we could see a decided growth in the mission and we need not ask any more. Does it pay? No doubt some of these children will not enjoy another such meal until the next annual dinner. How great they were not only fed on the material things, but also on the things that always satisfy the soul. May those who helped and contributed to this most worthy cause remember the words of Jesus, "Whosoever shall give you a cup of water to drink in my name . . . shall not lose his reward."

S. T. MILLER.

Fort Wayne, Ind., Jan. 10, 1908.—To the Dear Readers of the Herald of Truth:—Christmas is past and the new year has been ushered in. We feel thankful for what God has done for us the past year and ask his blessings for the present year. We are bound for eternity and are happy on the way. We ask God that his Spirit may lead us continually and that we may be instrumental in leading others to him.

On Sunday evening after Christmas we had our Christmas exercises. The evening was rainy, but yet the hall was crowded. The exercises consisted of recitations and songs by the children. Everything passed off nicely and all enjoyed themselves. That same afternoon we had one hundred and thirty-two present at Sunday school.

and at the close we gave each one a present of candy, nuts, an apple and an orange. Last Sunday we had one hundred and forty-eight present with fifty-four in the primary class under one teacher, when there should be at least three or more. Our present needs are more teachers and more room.

Bro. King is here at present holding meetings for us. He expects to leave to-morrow morning for Culm, Ill. We have five converts at present, with others under conviction. Our prayer is that God may so lead us by his Spirit that each message may make a deeper impression on them until they become willing to make an unconditional surrender. We ask an interest in your prayers to this end.

Last week every afternoon from two to four we had a Bible conference at this place. The meetings were fairly well attended and no doubt were profitable to all. The brethren Jacob Gerig from Ohio, Eli Bontrager from Michigan, and Benjamin Gerig and wife of Graybill, Ind., came on Thursday about noon. Jacob Gerig left that afternoon for Goshen, to visit his brother, Bro. Gerig and wife were here until Friday evening, and Bro. Bontrager was here until Monday morning, when he left for home. We were glad for their visit and their encouragement.

We wish to make an appeal, especially to the brethren and sisters in Indiana and Michigan, upon whom the support of this mission chiefly rests, for more means to carry on the work. The work is growing and we need the hearty support of all. We need your prayers and means. Yours for the Master,

J. M. HARTZLER.

Toronto Mennonite Home Mission, Jan. 10, 1908. On Dec. 27 the workers and brethren and sisters who came to the city to lend a hand, had the pleasure of serving a dinner to 138 needy children. This was our first attempt along this line, and from seeing the many eager and happy faces we all felt thankful to our heavenly Father for this privilege of satisfying so many of his little ones. We also feel very grateful for the liberal contributions from the brotherhood for this event. Besides provisions, over six dollars were left to add to the general fund.

Jan. 2 Bro. J. S. Musselman of Lancaster City, Pa., arrived to join us in the work at this place. We need not tell you that we appreciate his assistance very much. However, we are yet very much in need of a qualified sister to devote her services to the cause at this place. After the 17th Bro. Berger will be obliged to leave the city again for some time. We appreciate his help very much and wish he could be present often.

Remember us as you gather around your family altars. Yours for the Master,

S. HONDERICH.

Johnstown, Pa., Jan. 10, 1908.—On Saturday, Dec. 21, 1907, my wife and I left our home for a trip to Blair Co., Pa. We arrived in Roaring Springs at three o'clock p. m. and were met at the station by Dea. Herman Snyder. After supper my wife went to Pre. Abram Snyder. Bro. Herman and I went to Ore Hill M. H., where Bro. Abram Metzler was holding meetings. He spoke from Psa. 8:4. Ore Hill is a mission station, but the people seem to be hungry for the truth. There were several conversions during the meetings. Sunday morning, the 22d, we attended Sunday school in the Roaring Springs M. H. After the lesson the school was treated with candy. We took dinner with Bro. Jacob Snyder, after which Bro. Herman took me and wife to the Ore Hill Sunday school, where I enjoyed myself teaching a class of boys. This school was also treated with candy. May a kind heavenly Father speed the day that we all may see that the candy system will be put away. On Sunday evening we attended a young people's meeting in the Roaring Springs M. H., after which Bro. Jacob Snyder took for his text John 19:5, and

preached a practical sermon. On Monday afternoon we took the train to the Pleasant Grove M. H., where a Bible conference was to be held for four and a half days. The conference was interesting throughout. The teachings were Bible truths and to the point. May God help us to make use of them. There were four interesting sermons preached during the conference by the following brethren: A. D. Wenger, Amos Kolb, E. J. Blough and W. H. Hensberger. The conference closed on Saturday noon, and in the evening Bro. A. D. Wenger preached at the same place from 2 Pet. 3:9. On Sunday morning Bro. Wenger preached in the Roaring Springs M. H. We were in the Sunday school in the Martinsburg M. H. This school was also treated on the 22d, but not with candy. They took the wise course and gave them good books. May we follow their example. Another admirable feature in this school was that they held two collections for the benefit of the school; the other during the last quarter was to help Sister Elsie Drange pay her way to India; the first quarter of this year will be for the India Mission. May God bless their efforts. After the close of the school Bro. Jacob L. Bucher took for his text 1 Cor. 13:13. He was assisted by Amos Kolb and John N. Durr. After the sermon one dear young sister was received into church fellowship by water baptism, administered by Bish. Durr. In the afternoon we visited our aged brother and sister, Jacob Ebersole. Bro. Jacob is confined to his chair and has been the most of the time for nine years, on account of a stroke of paralysis. While there we held worship with them. He seemed to enjoy it very much. May God bless the dear brother in his affliction. In the evening we were in the Pleasant Grove M. H. again. Bro. Wenger spoke from Heb. 4:7.

Monday we left for home, arriving there at 4 p. m. and found all well. This trip was indeed a heavenly feast to us. Another conference is past, but we hope the effects of it may show themselves in our every-day lives. This should be the prayer of all. From your brother,

LEVI BLAUCH.

For the Herald of Truth  
OUR MICHIGAN LETTER.  
By Aldus Brackbill.

III.

We took dinner with my mother at her home at Bro. B. F. Weavers. We went to Sunday school and church. Our beloved brother, D. H. Moseman, preached from Judges 14:14. He also attended the evening services, which were very impressive. Bro. Moseman again conducted the services. We visited 110 homes during the week, which was very beneficial to us. We shall ever remember the kindness with which the people received us, for which we are very grateful to God and those who conducted it.

We hope they were not only fed on the material things, but also on the things that always satisfy the soul. May those who helped and contributed to this most worthy cause remember the words of Jesus, "Whosoever shall give you a cup of water to drink in my name . . . shall not lose his reward."

S. T. MILLER.

On Thursday of this week we attended the all-day Sunday school meeting at the Chestnut Street M. H., which we enjoyed very much, and on Saturday evening we went to the song service at Bro. B. F. Weavers', which was well attended and much interest was manifested. Bro. B. F. Herr led the meeting, and Bro. J. H. Moseman led in the opening prayer and gave a very interesting address, after which Bro. Ezra Weaver gave us a few interesting remarks. We feel safe in saying that all present enjoyed the little meeting.

On Tuesday evening of the same week we were at a song service at Sister Miller's, No. 107 W. King street. Bro. D. H. Moseman led the meeting. Bro. Hess led in the opening prayer and Bro. Moseman gave an address. As the weather

was very unpleasant, there were not so many present, but nevertheless we spent a very profitable evening together.

On Sunday, Dec. 8, we went to Sunday school and remained for the instruction of the class of young applicants, a class in which I was much interested and am still, though we are now 700 miles apart. I am still praying that God may keep your little hands to work for him, and your little hearts filled with love for him, your minds to think of him, your feet in the right paths for him, and your eyes looking unto him, and that you may ever remain little soldiers in his service, having Jesus for your captain, and that you may war a good warfare, having the shield of faith, the helmet of salvation, the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, and the sword of the Spirit, which is the word of God (Eph. 6).

May God keep us all to go on conquering and to conquer.

In the evening we went to the Rockland Street Mission and stayed there for the young people's meeting, in which we have been and are still very much interested. May God especially bless the two sisters in their labors for the lost in Lancaster City and for the church. May they ever stand for simplicity and modesty as it was once delivered to the saints.

Let us as a church remember those who know what it is to live out what we are taught in Luke 14:26. Let us remember home and foreign work and help to bring into fulfillment the declaration of the prophet that the earth shall be full of the knowledge of the Lord as the waters cover the sea.

After the children's meeting Bro. Daniel Gish and Bro. Abr. Eickman conducted the meeting that followed. We attended the meeting at the Chestnut Street M. H. Bro. John H. Moseman preached the sermon.

After service we bade good-by to a large number of the members, perhaps for the last time on earth, at least for some of us. We stayed all night with J. F. Rohrer and on Monday morning we were glad to see so many gathered at the depot to see us off. We left on the 10:35 train. May God bless all our friends and the beloved church we left. Our first stop was at Greensburg.

We reached there at 6 p. m. and from there went to Scottdale on the trolley, reaching our destination at 7 o'clock in the evening.

At the station we were met by Bro. D. Kauffmann, Bro. A. D. Martin and Sister Ella Bauman and Sister Martin. They conducted us to the home of A. D. Martin, where we also met Bro. Aaron Loucks and Michael Smoker. After spending the evening together very profitably and having devotional exercises we retired for the night.

After devotional exercises and breakfast in the morning we visited the Gospel Witness Publishing House, where we took part in the morning devotional services, which is the custom there each morning. This was very impressive to me, and I have since wondered how many business places start the day's work with worshipping the true and living God. I know a number that start the day with profaning the name of God. Can we not all find time to have a family altar where the mother can gather her little children around her and kneel with them in prayer, having one of the number lead in an audible prayer, so that the children may early learn that we are talking directly to God? (To be continued.)

Old Testament: Kingdom revealed. Gospels: Kingdom at hand, rejected. Acts and Epistles: Kingdom in abeyance, church and bride prepared. Revelation: Kingdom come and established.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for the day.—[Abraham Lincoln.]



Gratefully acknowledged,  
NOAH H. MACK,  
Supt. and Treas.  
New Holland, Pa., Jan. 6, 1908. Per L. S.





Bro. Neff, formerly of Philadelphia, who has been spending some time in various localities on his trip westward, arrived in Elkhart on Saturday, Jan. 11, and was the guest of Bro. and Sister Jacob Landis. He attended services in Elkhart and gave an edifying address to the Sunday school. On the 13th he proceeded on to Chicago, where he expects, if conditions are favorable, to spend some time. We enjoyed a pleasant visit with him on Sunday afternoon.

For the Herald of Truth.  
**JUSTIFICATION.**

By A. K. Kurtz.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Justification is another of those blessed Bible doctrines that many of us know too little about. We do not study enough this great work of deliverance from sin. A better knowledge could not but create in us a greater love to God and our dear Savior, through whom our salvation from sin was wrought about. The very idea that we as fallen creatures with the wrath of God resting upon us have been delivered, set free and can be at peace with God through the vicarious offerings of Jesus Christ on that awful cross should be sufficient to inspire us with such an ineffable, humbling love to our dear Savior that would insure a life-long service to him and his cause.

To stand justified in the sight of God for having in true repentance confessed our sins and believed on the Lord Jesus Christ is most assuredly the most gracious gift ever bestowed on sinful man. It is giving so little and receiving so much. The very thought that we are thus blessed because of what some one else has done for us should humble us to such an extent that we would have very little if any good to think or say of ourselves, and our conceit, pride and self-exaltation would drop out of our lives, and God to whom belongs all honor and glory would receive due homage for his great love to us.

"Being justified by faith we have peace with God." What a wonderful blessing peace is to us all! Christ is "the Prince of peace." He has taken away the enmity that existed between God and man ever since the fall of Adam, and made it possible for us to have peace with our God—a peace that passes all understanding, a peace that is lasting. Though thunders may roll, the lightning flash, afflictions come, that peace remains the same. It is blood-bought and endless as eternity itself, and is for all who believe.

The apostle goes on to say that "by whom (meaning the Lord Jesus) also we have access into this grace wherein we stand." Having repented of our sins and turned our faces heavenward, God has met us and by faith in the atoning blood we stand justified before our God and now have access to God's storehouse of grace, where all who believe find grace for their daily needs. Grace being a free gift because Christ by his offering has reconciled us to the Father, we are no longer under the law that could make none perfect, that is, live a life free from sin; but now under grace we have access by faith into this grace, which means that we may daily, yea, hourly, look to God by faith and receive power over sin and grace for every trial and temptation that we may be subjected to.

We see here the rich provision God has made in the plan of salvation for our benefit. It is any wonder, then, that God cannot look upon sin with any degree of allowance, with his storehouse full of grace enough to meet the demands of every soul on this earth? Yet we are putting him and his Son—whom he gave a ransom for us and died to take away the sin of the world—to an open shame for living these up-and-down, half-hearted Christian lives, then hiding behind our own weakness by justifying ourselves in wrongdoing. There would be just as much sense in our claiming that we are starving while tables stand loaded with food all around and about us. Those who can

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read the fifth and sixth chapters of Romans and yet believe they cannot live free from sin have a very little conception of the awfulness of sin and how God was concerned about our salvation, much more so than we ourselves are. It seems to me that we can see the Son pleading with the Father for the lost human race until the Father consented upon the condition that the Son would take upon himself the form of sinful flesh and through the awful suffering on the cross "condemn sin in the flesh in order that the righteousness of the law might be fulfilled in us." The rigorous demands of the law have been met, God's wrath appeased and the cherubim and flaming sword taken away, and we again have free access to the tree of life. "By this one offering (Jesus Christ) has forever perfected them that are sanctified." Are we of that number? Praise God, we may be!

Smithville, Ohio.

For the Herald of Truth.  
**CHRIST, THE COMING ONE.**

By J. H. M.

We thank thee for thy sovereign will,  
Thou great, eternal, all-wise God,  
In choosing us ere time began  
In Him who once this vile earth trod.

Thy Son it was who gladly came  
To purchase for himself the bride,  
That with him we might ever be  
Cleansed from each spot and sanctified.

For his coming now we're waiting,  
The trumpets sounding through the skies,  
The voice of the great archangel,  
And for the dead in Christ to rise.

Waiting then as his bride elect,  
We, shall rise, with not a sigh,  
"Caught up" and "changed in a moment,"  
Yea, "in the twinkling of an eye."

Then with saints from earth to glory  
A happy meeting we shall share;  
Gathered unto Christ's throne,  
Heavenly crowns we then shall wear.

Our watchings, waitings then are o'er  
And turned to joys that never end.  
Erewhile we shall then adore  
Our Christ, our Lord, whom thou didst send.

Lancaster, Pa.

For the Herald of Truth.  
**WHAT DOES THE WORD MEAN TO US?**

By Levi Blauch.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Reader, can we grasp the great love that God had for the world? Have we a living faith in his Son? Are we sure that we have everlasting life? "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). Is this not a glorious promise? All the world may be saved, providing they come to Christ and accept him at his word. Have we come to him, or have we only come into the church? Have we accepted his word? Do we walk in the Spirit?

"But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (V. 21). Have we come to the truth? Do we walk in the light as he is in the light? Are our deeds wrought in God? Do they so manifest themselves?

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (V. 36). Do we believe from the depths of our hearts that Jesus is the Son of God? If so, we have the promise of eternal life abiding with us already in this life. If we believe not, the Word says, we cannot see life—that is, the spiritual life—the wrath of God abideth upon us. Sad! sad state!

January 23.

"God is a Spirit, and they that worship him must worship him in spirit and in truth" (John 4:24). Are we of those who worship the Father in spirit and in truth? If so, well and good. If not, we need to change our ways.

"Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish his work" (John 4:34). Are we willing to do the will of Him who created us? Are we earnestly engaged in doing the work which he has called us to do?

"Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest" (V. 35). Are we white already to harvest? If so, are we looking? Do we lift up our eyes? If so, are we looking? Do we see the ripening fields as they lie before us? Do we consider the value of the souls of men? Oh, how great is their value! What can he do for them? Listen what the Bible has to say: "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest" (Luke 10:2). This is the language of the blessed Savior. Will we give heed to the same and call on the Lord to send laborers into his great harvest field, the world? Oh, how great it is! What if the Lord will send us?

Listen again to the words of Jesus: "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). Then think of the glorious promise given in the same verse. Who would not be a worker for God? Think of his loving kindness toward the children of men! Should we not, after looking at the kindness of God, show kindness toward our Father in heaven, who has done so much for us that we can never repay him for the same, giving us his Son, leaving his word on record for us to study? What does the word of God really mean to us? Does it mean food for the soul? Does it mean joy and peace? Does it mean unto us that we should read it, believe it, study it, meditate upon it? Does it mean unto us that we should obey it and teach it unto others?

Oh, how much the blessed Word should mean to it! It should mean more to us than anything else on earth. Take the Bible from us and what would be left? Nothing. We would surely die.

Johnstown, Pa.

For the Herald of Truth.  
**THE WORD OF GOD.**

By E. V. Miller.

Our first Sunday school lesson for the year 1908 is a very important one. In it we are told that the "Word was made flesh." When we consider the condition of man before sin entered into the world we see that Adam enjoyed communion with God, his Maker, that there was peace between the Creator and the creature, and that man made in the image of God was as happy and in the communion he enjoyed with the eternal Father. But when man did eat of the forbidden fruit, transgressed the law of God and through transgression fell into sin and condemnation, the whole human race, because of this transgression, lost this glorious and blessed privilege.

God communicated with man through his Spirit, and the divine light was imparted to man by revelation through his chosen servants. "Holy men of God, speaking as they were moved by the Holy Spirit" (2 Pet. 1:21).

During the first twenty-five hundred years in the history of the world there was no written revelation. Those who had been taught of God communicated their knowledge to others by word of mouth, and it was handed down from father to son through successive generations. The preparation of the written Word began in the time of Moses, and the inspired revelations were then embodied in a book. This work continued for the long period of nearly sixteen hundred years, to the birth of Christ. Moses, through whom the first written law was given and made known to

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the children of men, was also the first sacred historian. Through him we have the story of the creation, the deluge and the important events transpiring before the exodus of the children of Israel out of Egypt.

The apostle John records the most sublime truths of the gospel. The Bible points to God as its author, although written by human hands, and in the varied style of its different books it presents the characteristics of the several writers. Though the truths revealed are all given by inspiration of God (2 Tim. 3:16), they are expressed in the words of men. The infinite One by the Holy Spirit has shed light into the minds and hearts of his servants by dreams, visions, symbols and figures, and those to whom the truth was thus revealed have themselves embodied the thought in human language.

The ten commandments were spoken by God himself and were written by his own hands. They are of divine and not of human composition but Bible, with God-given truths, expressed in the language of men and this presents to us a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man.

The Bible was written in different ages, by men who differed widely in rank and occupation, as also in mental and spiritual endowments. The books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects. Different forms of expression are employed by different writers. Often the same subject is more strikingly presented by one than by the other, and as several writers present subjects under varied aspects and relations they may appear to the superficial reader as contradicting each other, while the reverent, prayerful student, with clear insight, discovers the underlying harmony as the truth is presented by the different writers.

The truth is brought out in these varied aspects, because one writer is more strongly impressed with one phase of a subject than another. He grasps the points that harmonize with his experience or with his power of perception and appreciation. Another seizes upon a different phase, and each under the guidance of the Holy Spirit presents what is most forcibly impressed upon his own mind, but each in perfect harmony with the others when properly understood, and the truths thus revealed unite in forming a perfect, harmonious whole, adapted to meet the wants of men under all circumstances and experiences of life. God has been pleased to communicate his truth to the world through the instrumentality of men, and he himself qualified the men and enabled them to do his work according to his will. The treasure, though entrusted to human instrumentality, is none the less from heaven; though conveyed through the imperfect expression of human language, it is the testimony of God and the obedient believer beholds in it the glory of a divine power full of grace and truth.

In his word God has committed to men the knowledge of salvation, and the Holy Scriptures are to be accepted as the authorized, infallible revelation of his will. His word is the standard of character, the revealer of divine doctrine and the test of our experience, and "all Scripture is given by God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect and thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

Yet the fact that God has revealed his will to men through his word and has promised us a Savior, as we are told by the prophets, and the fulfillment of that promise in the advent of the Lord Jesus Christ into the world is the gist and marrow of the great book of salvation God has given us. It is to all the human race the only source of comfort and salvation, the only hope of eternal glory. And this is the purpose of God's eternal word—the Bible. In this book he gives

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the heavenly light that shows to us the way to eternal glory. Let us ever set our eyes and our hearts upon that light which lighteth every man that cometh into the world and in that light let us live and die, and the fullness of eternal glory at God's right hand shall be our eternal reward.

For the Herald of Truth.  
**HEBREWS 9:28.**

By T. T. Johnson.

"Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation."

Dear Readers of the Herald:—As we have just entered upon a new year, I hope we will have Christ before us, as he offered himself up for us and thereby opened for us a new and living way, and I believe that many thousands are successfully going on this road toward their heavenly and eternal home with assurance of the divine favor. I feel convinced that every soul that is walking on this royal highway to eternal glory has examined and tested the road and found it a safe and happy road to travel. This road is the pathway that Jesus has pointed out to his people, and of which he says, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Then, to make it all so plain that none can err in regard to it, he says (John 14:6), "I am the way, the truth and the life; no man cometh to the Father but by me." Let us seek this narrow way and be faithful unto the end. Thousands have tested this way of life and come out conquerors. Thousands through the trials and temptations of life have found a confirming faith in the Lord Jesus Christ, a comfort and consolation more precious than gold, yea, than much fine gold; many have witnessed when standing by the bedside of the dying the value of a true faith in the Lord Jesus Christ, and many at the dying hour have found how sweet, how comforting, how blessed is a faith that will not shrink—a faith that is able to lean on Jesus and say, "O death! where is thy sting? O grave! where is thy victory?" Thanks be to God who giveth us the victory through our Lord Jesus Christ.

For the Herald of Truth.  
**BROTHERLY LOVE (ROM. 12:9).**

By Charles W. McClintic.

The principle of brotherly love is one of the principal principles upheld in the Scriptures. While the first and greatest command is that we should love God with all the heart, soul, mind and strength, the one that says we should love our neighbors as ourselves is second, and we cannot keep the first if we fail to keep the second (1 John 4:20).

Let love be without dissimulation, which, as I understand it, means without mere pretense. Although it is next to impossible to love those with whom we come in contact without showing it in some way, still to pretend to love when in reality we hate is hypocrisy, and that is a sin that Christ especially denounces.

There is in every one a certain amount of love and hatred. The love should be turned toward God, man, and righteousness, and the hatred toward Satan and evil; but too many people turn them just the wrong way.

We are to be kindly affectioned one to another. The kind of words to speak are kind words; the kind of deeds to do are kind deeds.

An old fable will illustrate the power of love. The Wind and the Sun had a dispute as to which one had the greater strength, and they agreed to make the test on a traveler. The one that could cause his cloak to be removed was to be considered the stronger. The Wind first blew a furious gale, but the man only fastened his cloak

more securely. Then the Sun shot his warm beams through a watery cloud, and soon the man was glad to remove his mantle and seek the shade. So fervent love will do many things that could never be accomplished by force—such as removing filthy garments and mantles of sin.

Speaking of mantles reminds me that some people call charity a mantle, too, and because the Bible says that charity shall cover a multitude of sins, they seem to think the mantle of charity is made of gum elastic, and try to pull it over sins that the Bible never intended it to cover.

The Scriptures mention one honorable debt (Rom. 13:8), and doing unto others as we would have others do unto us may be called the interest on that debt; but, sad to say, many people do not keep up even the interest.

Elkhart, Ind.

## GIFTS OF TONGUES.

Among the ordinary and extraordinary gifts of the Spirit, Paul in his epistle to the Corinthians (particularly 1 Cor. 12) emphasizes the use and abuse of tongues. The reason that Paul emphasized the gift of tongues and its abuse so fairly obvious—the Corinthians were a self-sufficient, excitable and inquisitive set and would naturally overrate the gift of tongues." This particular epistle, and those following it, are so beautiful and clear that a careful reading of them will quicken the heart and mind and kill any breath of fanaticism in any age or time. Paul, with many practical words of advice, finally says, all these gifts must be guarded and guided by the grand principle of love.

Today when this gift of tongues is being overrated, we do well to remember two things: (1) Don't underrate, and (2) don't overrate.

1. The gift of tongues that causes the confusion is the gift of the spiritual ecstasy tongues, because as in Paul's day so in ours, the people who use them don't understand them, nor does any one else. Paul urges all such to keep interpretation or to keep quiet, and to use the gift only before God in prayer, otherwise confusion and disgrace are brought into the assembly of the saints. But Paul never hinted that it was from the devil.

2. As to overrating—many make it the sign of sanctification—that is simple confusion. Gifts of the Spirit are not the fruit of the Spirit. Paul and Jesus both show the relative difference between gifts and fruit, viz., we must judge a servant of God by fruit (John 15), not by gifts. I may have all gifts (gifts of tongues of men and of angels), but if I have not love I am nothing.

There are many excitable and consequently unwise things being said. The greatest is that the gift of tongues is the great sign of the Holy Spirit's baptism, and that no one is really baptized in the Holy Spirit who does not speak with tongues. This gives the devil an excellent occasion to multiply his imitation of the gift of tongues. The wise, well-learned planting down of God's positive truth of holiness as a gift, by the atonement of Jesus Christ, is the way to honor God's truth—not by confuting error or spending time on the relative line. The only way to deal with the "old man" is to strangle him, kill him outright, and by the Holy Spirit's baptism manifest the "new man" in holiness, not in hysteria.

Fruit means character; gifts simply indicate God's sovereignty, and these gifts come to good, bad and indifferent alike. An instrument of God is not necessarily a servant of God. Fruit in character is the living witness to the baptism in the Holy Ghost, but do remember, gifts are the sign that God is working. You can never have a great awakening without extraordinary manifestations, but the thing to insist on is that a definite transaction between the individual soul be gone into at those seasons.

There is nothing recorded to make us suppose our Lord himself spoke with tongues.—[Oswald Chambers in God's Revivalist.]

# TIDINGS FROM THE CHURCH AT HOME AND ABROAD

## FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Ruidi, Leper Asylum, Baloghah, J. A. Reaser, Supt.

## HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.  
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 20th Street, Chicago, Ill.  
Chicago.—Hoynes Avenue Mission, Cor. 33d Street and Hoynes Avenue.  
Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Honderich, Supt.  
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4. Noah H. Mack, Supt.  
Philadelphia.—Mennonite Home Mission, Cor. Archer and Dauphin Streets, Philadelphia, Pa.  
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.  
Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission House, 1294 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.  
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.

**BENEVOLENT AND OTHER INSTITUTIONS.**  
Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.  
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Mininger, Supt.  
Old People's Home.—Crestville, Pa. A. K. Diener, Supt.  
La Junta Sanitarium.—La Junta, Colo. D. B. Weaver, Supt.

Our special correspondent at Towamencin, Montgomery Co., Pa., writes us under date of Jan. 10, that in his vicinity there are many sick people and many have a gripe.

From the vicinity of Johnstown, Somerset Co., Pa., we learn from one of our faithful correspondents that there have been a number of people on the sick list in the recent past and among them Sister Blauch, sister of Levi Blauch.

Elida, Ohio, Jan. 16, 1908.—Dear Brethren:—Please announce in the Herald that our Bible conference at the Pike M. H., three miles west of Elida, will begin, if the Lord will, Feb. 10 and close on Feb. 15. We extend a hearty welcome to all who have a desire to attend these meetings. Those coming by rail will stop off at Elida, and we will meet there by notifying S. E. Brunk or the writer. P. E. BRUNK.

Elmdale, Kent Co., Mich., Jan. 15, 1908.—The meetings conducted by Bro. J. K. Bixler of Wakarusa, Ind., in the Bowne M. H. closed on Sunday evening, Jan. 12, with four confessions. From here Bro. Bixler went to White Cloud, Mich., to conduct a series of meetings at that place. May the Lord strengthen the brother that he may be instrumental in bringing many souls to the feet of Jesus. COR.

Upland, Calif., Jan. 8, 1908.—Dear Readers of the Herald:—Greeting in the name of Him who loved us and gave himself for us, who is able to keep us from harm and danger. Here in California things after a great deal from the Eastern and Northern states. They have had one frost since I am here. There have been three, but so light that there was no damage. Orange trees that are well cared for are loaded with nice, good fruit. The orange tree bears only once a year as a rule. Once in a while there is an extra blossom which bears, but they hang on the tree a year or more. The people begin to gather them now and will continue to do so until July and August. There will be small oranges on the trees at that time, as they blossom in April and May. We find some old oranges at present, which are very good and sweet. Lemons are generally picked every month in the year, as there is small and grown fruit on at

January 23,

thoughts that came to me through its columns, I have reason to thank God and give him all the glory. I well remember when the paper was first started in Chicago, Ill., by Bro. John F. Funk, and I believe Bro. Funk can think back with me to that time, and no doubt remembers the many trials he has passed through and I know that both Bro. Funk and myself can give God all the glory. Our work will not be long any more here on earth. As I am now seventy-four years old, and I think Bro. Funk is not far behind me. So I want to say to Bro. Funk and all the Herald readers, Let us be faithful and endure unto the end, that we may then hear the welcome voice, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Praise the Lord!

COR.

Salunga, Pa., Jan. 14, 1908.—To the Readers of Our Paper.—Greeting in His name. The meetings held at Kraybill's M. H., Lancaster Co., Pa., by Bro. John Senger of Kinzer, closed on Jan. 5 with twelve confessions. Among the number were three grandfathers and two grandmothers. They had waited long before yielding, but we hope that the good Lord will bless them with his rich blessings in their old days. On the 12th Bro. Senger commenced meetings at Strasburg for two weeks. And thence he is to come to Basler's M. H. and hold meetings, and in the latter part of February he is to come to Salunga, the Lord willing. On the 8th of February Bro. I. B. Good is to commence a series of meetings at Landisville M. H. May God bless the work so that many souls may be gathered into his kingdom. JACOB M. GREIDER.

Alpha, Minn., Jan. 14, 1908.—Esteemed Editors and Readers of the Herald of Truth:—Greeting. We feel to lend a voice of praise to God for blessings received and also for seasons of rejoicing. We have been blessed with ideal winter weather here in the East. People now in sight are sitting under umbrellas to shade themselves. Wonderful things we see as we pass through deserts and mountains, and again through beautiful orange and lemon groves. The sea-gulls are nearly as tame as our chickens; they are not allowed to be shot, so one can feed them very handily. There are many pleasant things here, but no unpleasant ones as well. The fog and dampness of the ocean saltwater affect nearly all metals, even gold and silver; so that ladies must attend to their knives and forks and silverware, or it will soil. Screening lasts only a short time if not well preserved with paint. Nights are very cool, often very foggy, so that rheumatic or asthmatic people must either keep indoors or away from the people must either keep indoors or away from the shore, where it is dryer and a better fruit country. There are not many oranges and lemons at Long Beach. God bless you all. Pray for me. JOHN HYGEHA.

C. J. GARBER.

Hadjin, Asia Minor, Turkey, Nov. 11, 1907.—Dear Bro. Kolb:—It is only a short time since I asked you to put a notice in the paper that the friends should send goods through the M. R. Murray Tourist Company, but I have just received word from him that he will not sail again until the year of 1910, and so I must ask you to once more cancel this notice and ask the friends to send to the Congregational House in Boston as usual. I am sorry that I must trouble you heretofore. I am not quite sure that all the blame is mine. Please ask Bro. Fast to also make a note of this in the Rundschau and the letter I have enclosed as well.

With kindest regards and wishing you and your family a merry Christmas, I remain yours among the needy. ROSE LAMBERT, Sec.

West Liberty, Logan Co., Ohio, Jan. 10, 1908.—Dear Brethren:—As I think back over the many years that I have now taken and read the Herald of Truth (about forty years), and the many good

1908.

"isolated passage" method, to the extent when we hardly recognize any connections or context to the most familiar passages. To continue this method to any great extent, or to any length of time, will certainly bring about some undesirable results. Paul censures some people of his day for handling the Word deceitfully, which no doubt many of us have observed to be very true in our own day; but I think we can find many who claim to be sincere and honest, who use the Word carelessly and unwisely, largely because of being ignorant of its true connections, and because of wrong methods of interpretation. On the whole, it seems to resolve itself largely to this one fact, that we have allowed ourselves to be influenced by chapter and verse divisions, which are not a part of the inspired Word itself. While chapters and verses are a convenience, they have many times been a real hindrance to good interpretation.

Another feature of this conference which we found to be interesting and very practical, were the section meetings each afternoon. Pastoral work, evangelism, the minister's preparation, general and immediate, and the Sunday sermons were discussed in the ministers' section. We also had the class in Sunday school methods of the special Bible term to continue their work through the conference as a Sunday school section. We also had two section meetings for the mothers and some special section meetings to discuss the young people's meetings, mission study classes, and Bible study. This conference closed with an open conference in which we had a number of expressions of appreciation, and suggestions by which the next conference could be improved over this one. Because of this conference and the Mennonite Publication Board meeting we have had many visits from ministers from various states. Several of them preached for us.

The winter term of Goshen College opened on Jan. 2. The attendance has shown a slight increase over former years at the corresponding time of the year. Not having any special departments during this term we have 194 regular students enrolled. While this is not as large an enrollment as former years' total, yet it is larger as compared to the number of regular students for the same time. Another encouraging feature that is evident in this enrollment, is that quite a number came from a new field. This means a growing interest in our work.

We had a very interesting and profitable "Ministers' Meeting" last evening. Some of the problems confronting the spiritual life of the congregation were discussed by our pastors. The needs of our approaching series of meetings were set forth, and all were advised to make a self-examination and prayerful preparation for the success of the work. The meetings begin tomorrow evening. Bro. D. H. Bender is expected to conduct them. Yours, RUDY SENGEL.

For the Herald of Truth  
OUR MICHIGAN LETTER.

By Aldus Brackbill.

IV.

Bro. Aaron Loucks accompanied us to the station, where we took the train for Pittsburg, and at 2:30 left for Burton City, Ohio, where we stayed all night with Bro. Ira Buchwalter. When we came to the station we telephoned to Bro. Buchwalter and after waiting a while a youth about fourteen years of age, who is also a member of the church, came in and in his manly way and with a pleasant countenance said, "I guess I am the one you are looking for." It was not long until we were on our way over to his home, everybody enjoying the trip. After getting supper and having devotional services we retired for the night.

The next morning it was snowing and Bro. Buchwalter said we could visit some of the brethren by telephone. After family worship and break-

fast we talked to a number of the brethren and sisters, after which Bro. and Sister Buchwalter took us to the train and soon we were on our way toward our destination. We think now of an incident that occurred at the station at Burton City. While we were waiting we observed some boys and after they went out we noticed a plainly dressed man come in; beginning a conversation he told us that one of his boys was at the depot and saw us and thought we had no place to stay all night and that he had come over to take us to his home. We can say, "Praise the Lord!" That is so much for trying to follow the plan paths; for if we never did receive a blessing here we did that evening. Let us all read Tit. 2:10.

We reached Goshen on Tuesday evening and stayed all night with Bro. J. S. Hartzler. The next morning after breakfast and worship we went to the College and Bro. Miller met us there and took us to the Clinton M. H., about five miles from Goshen, to a Bible conference, where we met Bro. D. H. Bender, I. R. Detweiler and others. These meetings were very profitable to us. On Thursday evening we went home with Bro. Long and Friday morning after worship and breakfast we again went to the conference. At noon Bish Miller brought us to Goshen College, where we had the privilege of enjoying two lessons in Bible study, taught by I. R. Detweiler. The subject was the Book of Hebrews. Sister Burkhard also taught one lesson on missions. These lessons were very beneficial to us.

We stayed all night at I. R. Detweiler's and after breakfast and worship Saturday morning we started for Elmdale through a raging snow storm. We had to change cars at Elkhart. There we met Bro. S. G. Shetler—a meeting which was very much appreciated. We exchanged thoughts about the church militant. As it kept on snowing all day and the engine became disabled we were stranded at Grand Rapids much behind time. We stayed all night with Bish. Abraham Kaufman and after breakfast and service on Sunday morning we left Grand Rapids at 11 o'clock for Elmdale and were met there by John Lenhart and Bert Weber with a sleigh and they soon had us in their comfortable home, where Sister Lenhart prepared the noonday meal. We have been visiting the brethren and sisters are very kind to us we feel very much at home in our new field of labor.

We are thinking now of our short visit to the Mennonite Publishing House while in Elkhart. We had a very pleasant time as we met Bro. J. F. Funk and Bro. A. K. Kolb. They took us through the institution. We were very much pleased as well as surprised to see what a large plant they have there, and all departments so busy. The building is forty feet wide and 165 feet long. In the basement they have the presses (seven in number) and each of the larger ones is equipped with an electric motor. On the second floor is the book store, a room twenty feet wide and ninety feet long, well supplied to suit the demands of the trade. In the rear of the store is the business office of the Company; back of this are the shipping department and the bookbindery. They make there a large variety of books which they publish. They also do a large amount of job work. On the third floor they have the linotype machine and do the typesetting and making up of the forms. On this floor also are the proof-readers' rooms and the room of the German finished books, which are finished up as the trade demands. After being bound they are neatly wrapped and laid away on shelves so that they do not become shopworn or soiled. We think the Mennonite Publishing Co. is surely equipped to do all kinds of printing and publishing.

On the 23rd of December were the ordination services conducted by Bish. Jacob K. Bixler of Wakarusa, Ind., who officiated, as Bish. J. P. Miller could not be present. The services were very much appreciated as well as appropriate. Bro. Bixler will hold continued meetings for an indefinite time. We wish God may bless the dear old Mennonite church that every sister may stand for modesty, backed up by the power of God and the spirit of Jesus Christ and his blessed gospel, and may each brother live for non-conformity to the world and non-resistance, being a peculiar people, zealous of good works, and may each leader of the church keep himself unspotted from the world in such a way that they may be able to say with Paul that they are ambassadors in bonds in Christ's stead and that they are ready to be offered, etc.

With this I will close, trusting that I may not have said anything to harm any one, but if there was a word of encouragement in this letter let us give God the honor and the glory. May the grace of our Lord and Savior Jesus Christ be and abide with us ever more. Amen.

ALDUS BRACKBILL.  
In care of C. Hoffman, Alto, Mich.

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ALDUS BRACKBILL.  
In care of C. Hoffman, Alto, Mich.

For the Herald of Truth.  
REPORT  
Of the Fourth Annual Sunday School Meeting held at the A. M. M. H. near Concord, Tenn., Jan. 1, 1908.

The meeting was called to order by H. J. Powell. Devotional exercises conducted by Martin Blosser. Election of officers resulted as follows: Moderator, H. J. Powell; assistant, N. Z. Yoder; chorister, D. W. Good; secretaries, Ida Hertzler and Sally Neuhauer.

After an address of welcome by N. Z. Yoder, the following subjects were discussed: "The Necessity of Unity in Sunday School." Martin Blosser. Essay by Sally Neuhauer. Without unity it is impossible for anything to exist. Unity should begin at home and should be taught to children. Just as necessary in the Sunday school as in the home. Unity cannot exist in the absence of love.

"Higher Criticism." by T. B. Lee. "What are the proper and improper incentives to interest old and young in Sunday school work?" N. Z. Yoder and L. B. Hertzler. We must have each others' interest at heart, as we are all members of one body. One interest will create a love for the Sunday school. Put those in office who are best qualified. A desire to excel, and to covet the highest positions is improper.

"The Sunday School Teacher's Ideal," by Wm Jennings. We must first be taught before we can teach; must go to Christ, the ideal teacher: Christ to be used as an example. The ideal teacher must be as a city set on a hill; must endure, be prompt, have love for children at heart, and live such a life that we can say, "Follow me as I follow Christ."

**AFTERNOON SESSION.**  
Children's exercises conducted by Ida Hertzler. "Points on Successful Teaching." Discussed by D. W. Good and C. H. Becker. Christ, the great teacher, taught according to the needs of the people. Thorough preparation. Love for class. Prayerful interest in work. "Cling to the Bible." H. J. Powell and John Estep. Cling to the Bible, for it is the word of God. It never gets old. Cannot be destroyed. Points the way to salvation. The Bible is the highway, Christ the way. It teaches the sciences of life, biology and geography. It teaches arithmetic (2 Peter 1).

Interviewing talks were given by the brethren Cox and Sexton on the history of the Sunday school. The Sunday school instills in the minds of the young true elements of Christianity.

The meeting was well attended. Many good points were brought out and we hope all present were benefited.

L. B. Hertzler, Wm. Jennings and Ida Hertzler were appointed as a committee to arrange the program for the next Sunday School Meeting.

THE SECRETARIES.  
The truth of truth is love.



# YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: GIVING ALL TO GOD. Rom. 12: 1-8. (Consecration Meeting) Sunday, February 2, '08

## THE LESSON MOTTO.

Let our gifts to God be unique in that our love and service to him are such as we give to no earthly being. Let his gifts be ever the best.

## DAILY READINGS.

January, 1908.  
27. M.—The Christian rule of giving. 1 Cor. 16: 1, 2.  
28. T.—The Jewish rule of giving. Lev. 27: 30-33.  
29. W.—God's way of giving. Rom. 14: 11, 12.  
30. T.—One thing all must give. Prov. 23: 26.  
February, 1908.  
1. S.—What Jesus gives. John 1: 12; 1 John 5: 12.  
2. S.—Giving all to God. Rom. 12: 1-8.

## A SPECIAL MESSAGE.

We are not our own. We are bought with a price. The price paid for us is the blood of Jesus. Money cannot pay for that, so we cannot pay. We have nothing of our own to give to God but our sins, and they are just what Jesus shed his blood to get us rid of. He will take them, and like the swing of old, consign them to the deep sea of forgetfulness. The rest of us belongs to God—our body and all its faculties by virtue of creation, of which he is Author and Lord, and our spirits are his by virtue of the redemption, of which Jesus is the Author. It is an unreasonable service, then, that we present our bodies a living sacrifice to God? Would it not be very unreasonable not to do this very thing, since all we have and are belongs to God? Not to do this we are to keep ourselves out of harmony with all his plans concerning us. Not to do so means to deprive ourselves of all the real good that can come to us in life or that we can do to others and in the end rob ourselves of the eternal felicity of heaven. There is no half-way position or condition. While we halt between two opinions we are standing on the unsafe side of life. Let us not forget that. The fearful hypocrisy of slinging and confessing that we have given ourselves to God, while at the same time there are those who say this and run with the world to its pleasures and vanities, is shocking. Be not deceived—God is not mocked. Whatsoever a man soweth, that shall he also reap. If we sow to the flesh we shall of the flesh reap destruction, but if we sow to the spirit, we shall reap life everlasting.

## BIBLE HINTS.

Rom. 12: 1. If it were not for the merces of God who presented his Son as a sacrifice for us we could not present ourselves as a holy and acceptable sacrifice to him. There is nothing more reasonable than that the Christian consecrate himself to God. He is our only God. Him only shall we worship. Him only shall we love. He owns us, and to serve other interests than his is treasonable, but never reasonable. Rom. 12: 2. We cannot give God acceptable service while we are conformed to the world. What are our desires? We cannot be conformed to God unless we are transformed in mind and purpose of heart. What are we proving by our life? Is it a living epistle. Do our lives and lips express the holy gospel we profess? Is our daily life in conformity with the prayer, "Thy kingdom come; thy will be done on earth as it is in heaven"? Rom. 12: 3. Paul could not have said these words truly without the grace which had been given him. Before that grace came, Paul was the proud Pharisee, with his "I am—better—than—thou" characteristic. The man that thinks so of himself is not quite sober; he is intoxicated more or less with the wine of self-righteousness.

He is not consecrated to God, but to selfish interests.

Rom. 12: 4, 5. What a wonderful power there is in a God-centered co-operation of a consecrated church membership! This is one of the special benefits of church work. It takes the varied gifts of the various members to make a complete working force for God. Old and young have a part, bless God! None are useless, or unnecessary. Our work in the young people's meeting especially should be to bring into use all the working forces of the church. The work in the church should be very largely to equip us for work for God in the unregenerate world, and this needs the most cordial co-operation of all, from the minister to the janitor, from the oldest to the youngest, from the most learned to the most unlearned. Oh, what a force the now weak churches might be if this co-operation were better understood, or more practiced!

For the Herald of Truth.

## Twilight Thoughts.

By Mrs. Laura W. Colgrove.

It is in the evening twilight,  
As I put the children to bed,  
There comes with a stronger meaning  
Christ's message to me, when he said:  
"Suffer the little children  
And forbid them not to come."  
Oh, sweet the blessed assurance  
That such is heaven's kingdom!

Then I get a clearer vision  
Of the promised home over there,  
And I list to his faithful promise  
Of his little evening prayer.  
So trusting and pure and simple—  
A wonderful blessing we own  
To have part of heaven's kingdom  
To cherish and train, as a loan.

So in the evening twilight  
I sit long by the little beds,  
And look at the dainty pillows,  
Brightened with their shining heads;  
And I feel that unto mortals  
A heavenly trust is given;  
And pray the Father to help me  
Keep all of them fit for heaven.  
Minneapolis, Minn.

## CHRISTIAN SYMPATHY.

Christian sympathy—what is it? It is that yearning love that swayed the dear Savior's life, causing him to leave that glorious, heavenly home, and come to cheer the weary, sorrowing ones of the earth.

Surely, this is the fountain-head. But, oh, how his followers have misinterpreted the Master, until the world looks on, and exclaims, "There is less of this divine attribute among Christians than among any other class of people."

Although we must reject this wholesale denouncement, yet is there not too much cause given for the people of the world to make such remarks? Aye, and believe them, too! The sympathy of Christ was that of a son or brother, making the sorrows of others his own, caring for their souls, both of soul and body. Although among doctors and lawyers we find him discussing the most profound questions of theology, "both asking and answering questions, and speaking as never man spake," yet he endured hardships and privations with the poor; fed the hungry; restored the widow her son; wept with Mary and Martha, and healed the diseases of all without money and without price.

One cannot conceive of such an anomaly as Christ being dressed in gorgeous attire, and, meeting Peter and Andrew in their fisherman's garb,

turning his head lest he be obliged to recognize them; or passing by a poor, blind man because he sat in filth and rags. Oh, no! that was not the Master's way. The greater the darkness the greater need of light.

My dear reader, did you ever sit down and try to compare your life with that of Christ's? I have, and I can assure you it was a very humiliating exercise. I found his character so high, so deep, so broad, so expansive, so bright, so beautiful, that I became lost in wonder, love and praise. And looking back over my own life by the light reflected from his, I could easily detect the crooked paths I had made, the stumbling-blocks, and the errors. And now I am trying to live continually within this flood of light, knowing that all is darkness where his rays do not fall. And this flood of light and glory is, after all, but one vast stream of sympathy and love, issuing from the throne of God, and flowing out to all mankind throughout the endless ages of eternity. Oh, believe me, it is the gentle, loving sympathy of Jesus that draws broken hearts to him. This powerful weapon of the Savior's is at our disposal. Shall we cast it aside as of little or no value? Or shall we grasp and wield it for the Master and his cause?

Hundreds of people all around us are going down, down, and the Savior's blood is shed in vain for them, all because no loving human hand is stretched out to apply the healing drops. You need not tell me they resist all efforts at friendship on your part. If they do, it is because you are showing a condescending way of offering it, saying as plainly as words, "I am better than thou." It is a sympathy of duty, and not of love, and causes the subject of it to say something like, "Talk about my soul—never speak to me if we meet dear for my soul—never speak to me if we meet dear for my soul, unless it is revival times; then they come whining about my soul." I have heard almost these very words from unconverted persons in the lowly walks of life.

Go, plunge yourself in the living stream; let its waves wash away your pride and self-conceit. Drink deeply of its sparkling waters; let your soul be filled to overflowing with its light, and you will find a way to make your sympathy accepted. Your eyes will be opened, and you will see in that poor, deluded man entering that saloon, not a drunkard to be despised, but a dear brother to be won for Christ. And there is no way so effectual as to let him know he is wanted in better places; that his company is wanted and sought for. You will see in that woman, dressed in her worst clothes (the only ones she has, probably), a sister who longs for a sister's sympathy. [Sadie, in Zion's Watchman.]

## CLEAR GAIN.

"I do not know," said a man, "that I neglect to do anything in my power to promote the interests of religion in this place, and yet I seem to be held in very little repute, scarcely any person ever notices me." To this a pious friend replied, "My good friend, set yourself down for nothing, if by any person taking you for something, it will be all clear gain." Oh, so many want to be active in God's service, but they want some honor for doing it! They want to be *Somebodies*. *Somebodies*. They want just a certain amount of honor, of consideration of men, or they will be discouraged, forgetting that they are nothing and that Christ is all. Oh, let us more truly in honor prefer one another, not in selfish love, but in brotherly love.

## Young People's Department

In consequence of a rate war between the Cunard Line and the International Mercantile Marine Co. (the White Star and American lines), the average rate from New York to European ports has been reduced from \$30 to \$17.50, and it is predicted that it will be reduced to \$10.00. The reduction has resulted in a heavy outpour of steamship traffic—more than twice the usual number for a given time at the old rate. How much like the rivalry that has in past years existed in church organizations! For the sake of numbers or prestige the rate to heaven is lowered that thousands may be induced to sail in this or that denominational ship. But the difference is that while those who take passage for Europe at the reduced rate are pretty sure of getting there, those who take passage for heaven at less than (spiritual) living rates will find that they cannot reach the desired haven on that ship or that fare (John 3: 3).

It is said that the physicians at the Ohio State Hospital for the Insane, at Massillon, Ohio, have tried the experiment of exhibiting to the patients a large painting of Christ illumined by electric lights. It is believed that by thus concentrating the attention of the insane upon this picture their beclouded minds and bewildered intellects may be arrested and held in thoughtfulness, and by being thus led into intelligent contemplation of Him whose portrait they see, a beneficial therapeutic result will be produced that may result in their recovery. The experiment was made at "Christ Knocking at the Door," a copy of Hoffman's well-known masterpiece, was placed in the chapel and after some religious music of an impressive character a battery of previously arranged electric lights was suddenly turned on the painting. The insane were evidently impressed and some looked long and thoughtfully on the picture. The lights were then turned out and after more music the process was repeated. Many of the patients realized whom the picture was intended to represent, and while some raised their hands in supplication, others fell on their knees and wept. It is believed by the physicians that many can be helped by this process.

A physician by the name of Luke, who lived long ago, records that the risen Jesus asked a certain man to look upon his hands and feet, and in doing so he was cured of his unbelief. And John's voice still echoes to us: "Behold the Lamb of God which taketh away the sin of the world." And through the prophet the Lord himself says, "Look unto me, all the ends of the earth, and be ye saved." Oh, it is a wonderful thing to get the mind centered upon Christ, until with the eye of faith we see Him who suffered for our sins! The word of God paints a wonderful picture of the Christ, and asks a world that has gone insane over the things of time and sense to look upon that picture until the mind realizes the reality and finds peace and rest in Him by whom alone we can be clothed and in our right minds.

## ITEMS.

The trial of General Stossel, the Russian officer who abandoned Port Arthur after it was made untenable in the Russo-Japanese war, is drawing to a close and the chances for acquittal are slim. It seems strange that after such awful sacrifice of life in that murderous siege, another life should be sacrificed because the fort was not held until all were either killed or rendered incapable of further resistance.

At a play held in Rhoad's Opera House at Boyertown, Pa., on the evening of Jan. 12, by the St. John's Lutheran Sunday school of that place for the benefit of the church, a tank exploded, causing a stampede in the crowded building. While the actors were trying to quiet the audi-

ence, the oil lamps which served as footlights were overturned, setting the place on fire. The crash at the doors caused many women and children to be trampled to death. Others were burned to death. It is said that in some cases entire families have been wiped out. Still others, in the balcony, jumped through windows, sustaining more or less serious injuries. If there had been an orderly exit, all might have been saved. Of the dead over seventy have been identified. It is thought that some were so completely consumed that no vestige will be found. The house is reported a total loss. It is indeed sad, and in its way, a terrible warning.

## FINANCIAL REPORT

Of the Mennonite Board of Missions and Charities for the Month of November, 1907.

## RECEIVED.

Evangelizing.—Benonia Stenzen, \$25.  
Chicago Mission.—Sunday School Meeting, Mevetytown, Pa., \$25.25; Mission Meeting Gen. Conf., \$20.91; a Bro., Gap, Pa., \$4; A. R. Miller, \$1. Total, \$48.21.

India Mission.—Sunday School Meeting, Marion, Pa., \$15.10; a Bro., Mount Joy, Pa., \$10; J. D. Rosenberger, \$1; A. R. Holden, \$5; Walnut Creek Cong., O., \$25; a Martin, 1197 Baden Cong., N. Dak., \$1.25; Vineland Cong., Ont., \$26.86; Palmyra S. S. Mo., \$2.80; Sterling S. S., Ill., \$45.23; Belleville A. M. S. S., Pa., \$15.50; a Sister, \$2; from Minn., \$14.30; and a la. Conf. Dist., \$7.55; Freeport Cong., Ill., \$46; Middlebury S. S., Ind., \$2; Pea Ridge S. S., Mo., \$2.25; Poole Cong., Ont., \$12; Mahoning and Columbiana Cos. Cong. and S. S., Ohio, \$51.76; Clinton A. M. Cong., Ind., \$29.57; a Bro., West Liberty, Ohio, \$20; a Sister, Lancaster, Pa., \$1; Allenville A. M. S. S., Pa., \$19.51; Berea Cong., Mo., \$2.30; J. P. Brunk and wife (for Geo. J. Lapp and wife), \$250; Mo. and Iowa Conf. Dist., \$6; Benonia Stenzen, \$25; Mission Meeting Gen. Conf., \$100; M. B. Buch, \$10; Upper Deer Creek S. S., Ia., \$3; Matt. 6: 3, \$5; Baltimore Cong. (Md.) Cong., \$6; a Bro. and Sister, Port Wayne, Ind., \$5; Dear Wilson, \$2; a Bro., Ind., \$5; Susanna Eby, \$5; D. F. Driver, \$5; Elizabeth Yoder, \$2. Total, \$917.48.

India Orphans' Library Cong., Ia., \$3.90; Upper Deer Creek Cong., Ia., \$15; John and Eliza Cooper, \$15; Andrew Natziger, \$15; Minerva Kauffmann, \$1.25; Mary Gillison, \$15; Emma Oyer's S. S. Class, \$25.25. Total, \$90.40.

Fort Wayne Mission.—Mission Meeting, Gen. Conf., \$20.50; S. S. Meeting, Holdenman Cong., Ind., \$4; A. R. Miller, \$2; Dear Wilson, \$2; a Bro., \$2; Kansas City Mission.—Mission Meeting, Gen. Conf., \$20.50.

Old People's Home.—Savely estate, \$500; Freeport Cong., Ill., \$15. Total, \$515.00.  
Orphans' Home.—A Bro., Los Angeles, Calif., \$5; Freeport Cong., Ill., \$15. Total, \$20.00.

General Fund.—A Bro., West Liberty, O., \$15; Zimmerly Cong., Ohio, \$9.02; Cong. Allen Co., Ohio, \$40.20; Mission Meeting, Allen Co., O., \$1.36; Savely estate, \$500. Total, \$288.58.  
Widows and Orphans of Missionaries.—Union Cong., Ill., \$21; Lucinda Zimmerman, \$2.50. Total, \$23.50.

La Junta Sanitarium.—M. M. Buch, \$10.00.  
South America.—Maple Grove M. Ind., \$46.50.  
EASTERN TREASURER.  
S. H. Musselman, New Holland, Pa.  
India Mission.—Paradise S. S., Md., \$36.25; Cedar Grove S. S., Md., \$15.25; Stauffer's S. S., Md., \$15; Reiff's Cong., Md., \$17; Churchtown S. S., Md., \$11.50; \$11.50; \$86; Lizzie Leaman, \$10; P. B. Buchwalter, \$10; Weaverland Cong., \$46.40. Total, \$269.20.

Kansas City Mission.—Lizzie Leaman, \$5.00.  
WESTERN TREASURER.  
Jos. R. Stauffer, Milford, Neb.  
Kansas Mission.—A. M. S. S., Wood River, Neb., \$3.50.  
India Mission.—Peter Reil, \$4.20; Jos. R. Stauffer, \$1.20. Total, \$5.50.

LOCAL INSTITUTIONS.  
Chicago Mission.—A. H. Leese, Supt., 145 W. 18th St.—Jacob Bixler, \$2; Lizzie Hess, \$50; Benj. Christophel, \$1; Bro. Yoder, \$1; Obed I. Miller, \$5; Katie Witmer, \$5; E. S. Hallman, \$2; Wenger, Va., \$1; Hettie Good, \$1; N. A. Leaman, \$4.70; Ira Barge, \$2; David Driver, \$1; Fannie Buchwalter, \$5; Harry Charles, \$2; J. G. Hartler, \$2; a Friend, \$2; Gosnell, \$1.50; Friends, Gosnell, \$1.25; Sister Ringenberg, \$50; a Friend, \$1; Emma Hanawalt, \$1; Harmony S. S., Ill., \$18; Kate Witmer, \$5; J. C. Leaman, \$1; Levi Glick, \$50; S. Christophel, \$50; from Minn., \$56; rent, \$23. Total, \$144.45.

Fort Wayne Mission.—J. M. Hartler, Supt., 1207 St. Mary's Ave. A. Sister, \$1; Sister Rupp, Ind., \$1; a Bro., Ohio, \$2; M. K. Smoker, \$1; J. H.

Moseman, \$1; Bro. Charles, \$1; Emma Cong., Ind., \$8; Sister King, Ohio, \$1; Maple Grove Cong., Ind., \$30; Shore Cong., Ind., \$18.75. Total, \$147.75.  
Kansas City Mission.—J. D. Charles, Supt., 200 S. 7th St., Kansas City, Kan.—Lina Driver, \$1; Arthur S. Crawford, \$5; Peter Rohrer, \$50; A. D. Driver, \$5; John Good, \$5; Chris. Gingrich, \$10; William Edelman, \$1; E. Sharer, \$4; Emma Erb, \$1; S. C. Miller, \$1; William Taylor, \$1; T. M. Erb, \$7; Anna King, \$1; Fannie Troyer, \$1; Elia Kuffman, \$1; Supt., \$1; Shore Cong., Mo., \$13; Mo. and Ia. Conf., \$2.90; B. L. Charles, \$5; Sue Hostetler, \$50; Liberty Cong., Ia., \$2.09; Meta-mora (Ill.) S. S., \$10; Mission Circle, Ill., \$12.50; Mrs. John Gensch, \$2; a Sister, \$1.12; Barbara Driver, \$1; Metamora Cong., Ill., \$27.12; Day Nurse, \$1.60. Total, \$123.71.

Canton Mission.—1334 E. 8th St.—A Sister, \$1; Moses Miller, \$25; Pleasant View S. S., O., \$8.25; C. H. Moseman, \$2; H. H. Lapp, \$2; Mrs. Levi Brenneman, \$1; Salem Cong., Wayne Co., O., \$5; Lantz Sisters, \$2; a Sister, \$1; a Sister, \$2; Mahoning Co. (O.) Cong., \$4; Walnut Creek Cong., O., \$15; Mrs. Bear, \$25; Sister Buchwalter, \$2; two Sisters, \$50; found in bean sack, \$80; Barbara Zook, \$1. Total, \$43.48.

La Junta Sanitarium.—J. M. Hershey, Sec., La Junta, Colo.—E. E. Resner, \$15; M. Yoder, \$10; David Bergey, \$5; Flanagan, \$5; Cong. \$99; Goodfield (Ill.) Cong., \$24; D. C. Steinman, \$5; Daniel Steinman, \$5; Ben. Saltzman, \$2; Harbarn Abrecht, \$100; Anna Erb, \$5; Sister Lediger, \$5; E. E. Sharer, \$25; P. E. Brunk, \$1; J. J. Wenger, \$5; J. Ropp, \$100; J. Rupp, \$100; J. C. Maxon, \$1; Stephen H. Miller, \$1; S. W. Lullinger, \$4; Ellen Weaver, \$1; M. B. Fast, \$1; State Bank, Canton, Kan., \$5; L. Lumby, \$5; John Nelson, \$2; C. W. Cooper, \$5; Roush, \$100; Cong. Ill., \$80; Dear Creek Cong., \$25.50; D. B. Zook, \$100. Total, \$1,076.50.

American Mennonite Mission, Dhamarti, C. P., India.—J. A. Heasler, Supt.—October Report.—Mary Elbersole (for Orphans' Library), \$36; West Union S. S., Ia., \$31.25; Geo. Marner, \$15; S. S. Conf., Johnston, Pa., \$56.50; Zion Cong., Ore., \$14.20; Elias Swartzentruber, \$30; government grant for schools, \$33; government grant for lepers, \$52. Total, \$287.95.

Old People's Home.—J. D. Mullinger, Supt., Marshallville, Ohio.—(October and November Reports).—From Calif., \$9.42; Mrs. P. J. Ernst, \$4.25; sundries, \$1.15; a Sister, \$1; Barbara Barger, Kan. and Neb. Mission Board, \$2.50; Daniel Steiner, \$5; Ellen Hollinger, \$24; Bro. and Sister Meyer, Souderton, Pa., \$3; Bro. and Sister Hoberger, Wadsworth, Ohio, \$10; John W. Yoder, \$18; Salem Cong., Wayne Co., O., \$6.37; J. L. Shellenberger, \$5; Elias Falk, \$1; D. Lehnman, \$25; Y. Book, \$10; Simpson Brothers, \$10; John W. Yoder, \$1; J. Shellenberger, \$10; S. Gingrich estate, \$20; Walnut Creek Cong., O., \$15. Total, \$158.45.

Orphans' Home.—A Metzler, Supt., West Liberty, Ohio.—Friends, West Liberty, Ohio, \$5; Ruth Horner, \$25; Florence Ashby, \$4; Mary Kelly, \$5; Seth Wyse, \$1; Gille Runkle, \$3; Bertha Grisinger, \$6; Lizzie B. and Ruth Landy S. S. Class, \$12; Orpha Cressman, \$2; Auditor Putnam Co., O., \$13; Canadiana Friends, \$4; E. Mirand, \$2; Walnut Creek Cong., \$15; Lydia King, \$1. Total, \$80.25.

PAID.  
Evangelizing, \$69.27. General Fund, \$226.71. Sister Burkhard, \$24.25. Chicago Mission, \$150. Mission, \$63.58; Gospel Mission, \$33.20; Hoyno Ave. Mission, \$24.82; rent, \$25; charities, \$29.50. Fort Wayne Mission: Improvements, \$25.76; general, \$59.67. Kansas City Mission: Improvements, \$18.91; relief, \$15.70; general, \$110.36. India Mission, \$142.50. Old People's Home (Oct. and Nov.). Improvements, \$1,072.29; general, \$1,395.00. Orphans' Home: Improvements, \$322.60; general, \$103.58. Canton Mission: Charities, \$12.82; rent, \$2; general, \$21.78.

Total receipts, \$4,280.36. Total paid, \$5,553.36. G. L. BENDER, Gen. Treas., Elkhart, Ind.

P. S.—On account of heavy work during the holidays the November report comes later than ordinary late. Will try to have the December report ready sooner.

G. L. B.

WELSH MOUNTAIN INDUSTRIAL MISSION.  
We, the undersigned auditors appointed by the Sunday School Mission Board, have examined the financial account of the Welsh Mountain Industrial Mission for 1907, found it correct, as follows:

Receipts.—Baltimore, Jan. 1, 1907, \$24.98; contributions, \$517.20; Mice, \$4,409.84; labor, \$27.40; rent, \$27; telephone, \$1.00; money loan, \$1.00; \$1,008.16. Mice, disburse, \$710.20. \$7,033.07.

Expenditures.—Mice, \$5,002.32; labor, \$39.20; machinery and fixtures, \$59.25; general expense, \$421.62; rent, \$11.83; orders paid, \$2.51; borrowed money returned, \$655.50. Total, \$7,002.23. Balance, \$29.84.  
G. L. BENDER, R. R. 1, AMOS CHARLES, New Holland, Pa., Jan. 14, 1908. Auditors.

# HERALD OF TRUTH

Thursday, January 23, 1908.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1908, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

## Subscription Price

The Herald of Truth, one dollar per year; Rundschau und Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

## MARRIED.

Yoder—Good.—On Jan. 11, 1908, by Pre. D. A. Yoder near Wakarusa, Ind., Bro. O. Lloyd Yoder, and Sister Elsie W. Good. God bless the brother and sister in their new relation.

## DEATHS.

Zimmerman.—On Jan. 13, 1907, near Blue Ball, Lancaster Co., Pa., of paralysis of the bowels, Elizabeth, widow of the late Peter Zimmerman; aged 84 Y., 3 M., 8 D. She was a daughter of Benj. Landis of Upper Leacock township. She was married to Samuel Weaver in 1865. To this union were born five children, two of whom died in infancy. Her first husband died forty-two years ago, and eight years later, in the fall of 1873, she was married to Peter Zimmerman, who died in 1890. The deceased was widely known as a devout and consistent member of the Mennonite church. She was buried at the Weaverland M. H. on Jan. 17. Services were conducted by Bro. Benj. Weaver and others.

Herr.—On Jan. 12, 1907, at the Mennonite Home at Oreville, Lancaster Co., Pa., Abram S. Herr, aged 66 years. He was formerly a resident of Strasburg township. He had been an inmate of the Home since last September. He is survived by five children. Funeral on the 14th. Services conducted by Bro. Frank M. Herr and Bro. Levi Weaver. Burial at Longenecker's M. H.

Eash.—Bro. William Eash, son of Sister Susan Eash, died of consumption near Holsoppe, Pa. Eash Jan. 3, 1908; aged 17 Y., 11 M., 17 D. Bro. Eash Jan. had been ailing for about two years. About one year ago he saw the need of a Savior, confessed his sins, and united with the Mennonite church, since which time he was a faithful member, attending services when health permitted. A few days before he died he sent for Bish. Saylor and hope to enter the glory world. He is survived by his widowed mother, one brother and many friends. His father died about seventeen years ago. He is said for the mother to give up her son while so young, but she can console herself that he is now resting, sweetly resting, from sorrow and care. Funeral on the 5th at the Blough M. H. Services were conducted by Bish. Jas. Saylor, assisted by Samuel Glidspieser, W. C. Harshberger, S. D. Yoder and L. A. Blough.

Wile.—Susan, widow of the late John F. Wile, died in Lower Salford Twp., Montgomery Co., Pa., of obstructions of the bowels, on Dec. 28, 1907; aged 77 Y., 8 M., 21 D. She died on the same day that her sister was buried. Her husband died over three years ago. She leaves two daughters. Funeral on Jan. 1, 1908, at the Salford Mennonite M. H.

Cassel.—On Dec. 23, 1907, at the home of her only daughter, Mary A. Freyer, at Dorcas, Pa., of paralysis, Mary A., widow of the late Abraham K. Cassel, formerly of Lower Salford, Montgomery Co., Pa.; aged 80 years. Funeral on Saturday, Dec. 28, 1907, at the Lower Salford Mennonite M. H. She is survived by two sons and one daughter.

Kauffman.—Esther Kauffman (maiden name, 1840), died at the home of her daughter, near Blant Lynn, Mo., Jan. 9, 1908; aged 67 Y., 8 M., 26 D. On June 4, 1868, she was married to Solomon Kauffman, who, with two daughters, survives her, suffering the loss of a faithful companion and a loving mother. Yet they mourn not as those who have no hope. At the age of eighteen she united with the Amish Mennonite church and remained a faithful member until death. While her last sickness was long and suffering at times severe, yet she bore it patiently and was willing to submit to whatever the Lord said to place upon her. Funeral services were held at the Sycamore Grove M. H. by J. J. and C. A. Hartzer on 2 Tim. 4:7, and his text was her own selection.

Culiar.—Bro. Noah Culiar was born in Mahoning Co., Ohio, Dec. 9, 1878, and was taken out of this world almost in the twinkling of an eye, Jan. 13, 1908; aged 29 Y., 1 M., 4 D. On Monday morning

# HERALD OF TRUTH.

he left home with prospects of a long life, never to return alive. He went to the house of Bro. Henry Ziegler, his father-in-law, a distance of three miles, to saw cordwood with a gasoline engine. They had not yet sawed any wood when the bell rang off the belt-wheel at the saw, and in some manner his leg was caught, drawing him up to the engine. He was whirled around several times until his leg was torn off below the knee, striking his head on the engine and causing instant death. The funeral was held Jan. 15 at Bro. Ziegler's, and services at the North Lima M. H. near by. Sermon was preached by Bro. E. M. Detwiler. He leaves a sorrowing mother, one brother, wife and two children. The bereaved family have the sympathy of the entire community. This again reminds us of the uncertainty of life and the certainty of death. "There is but a step between me and death." This indeed is a loud call to the un saved and it should be the means of causing those of us who have accepted Christ to live near him, for we may be called out of this world at a time when we think not.

## SPECIAL PREMIUM

WITH THE HERALD OF TRUTH

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Our Primary Lesson Helps are nicely adapted to the needs of the primary Sunday school classes. If you are not using them, kindly send your address and we will forward you sample copies for examination. This is one of the best quarterlies published. Address, Mennonite Publishing Co., Elkhart, Ind.

January 23, 1908.

## NEFF'S CORNER

Recently I bought two lots in Clovis, expecting to build on them later. In less than two weeks I sold one of them at a profit of a little more than 166 per cent. of the payment I had made on it. Nor did I take advantage of a stranger just in and unacquainted with values. I sold to a neighbor, a man who has been in Clovis longer than I have, and has had every opportunity to know what property is worth here. He had just sold his home and he bought my lot because it was nearer what he wanted at the price than anything else he could find. If you would like an investment here, write

JAMES M. NEFF, Clovis, New Mexico.

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# HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 30, 1908.

Vol. XLV. No. 5.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

## EDITORIAL NOTES.

For our next number we have an article on "True Christian Progress" from Bish. David Burkholder of Nappanee, Ind.

One of our correspondents writes: "It seems some people are never so well satisfied as when they can continually be placing their hands on other people's sores. Let us be careful.—B."

The smallpox excitement in Elkhart county has so far abated that schools, Sunday schools and church services are beginning to be resumed, and the people are going about with more confidence.

Colorado seems, from the reports we read, a great sugar-beet producing country. One of our brethren there last year had eighty acres out in that product, which will bring him in some seven thousand dollars.

Faithfulness means to accept and practice without deviation or wavering all that God has commanded us to do and to observe in his unchangeable word. "Blessed is that servant whom his lord, when he cometh, shall find so doing."

The excellent report of the Woodburn (Oregon) Bible conference had to be left over for next issue for want of room. We hope the brethren there will excuse the delay. A number of other articles had to be laid over for the same reason.

Sunday school reorganization at La Junta, Colo., resulted in putting Bro. John Brunk into the superintendent's place, Bro. T. J. Zook in the assistant superintendent's position, Bro. Roy Eberle to fill the office of secretary and treasurer, and Timothy Thut to lead the singing. God bless the Sunday school.

We are pleased to see that contributions are still coming in for the missions in India and Turkey. This is an encouraging feature in our mission work. Let the good work go on. We shall be glad to receive and acknowledge all these contributions and see that they get into the proper hands.

Books at Reduced Prices.—We wish to call special attention to a list of books, mostly our own publications, which we offer at reduced rates. We ask our readers to examine this list carefully, and invite all to avail themselves of the opportunity to secure good books at cheap rates. Some of these books are being closed out and will not be re-printed, so that with at least a number of them this will be the last chance to obtain them.

It is encouraging to hear from our evangelists and Bible conference workers all over the country that they are laboring diligently in the vineyard and that many are brought to see their lost condition and turning with the overtures of mercy in the accepted time. We hope our correspondents from all these active scenes of labor will send in

reports for publication. Our readers and in fact all who are interested in the salvation of souls are anxious to hear what the church is doing for the extension of the kingdom of God.

"The First Page of the Bible," is the title of a small book of eighty-nine pages by Betex, a German author of remarkable spiritual insight in the "mystery of godliness." This book is written in his usual vigorous and comprehensive style and should be read by all who are interested in the grand work of creation and the manifestation of God in his greatness and omnipotence to the children of men. Everybody will like this book. Bound in strong paper cover. Price, 40 cents. The book may be had either in the English or German languages.

Wrong influences are like leaven. Often unobserved they incorporate themselves into our life and character and become a part of our being, and we are led by them to call wrong things right and right things wrong. Let us watch and pray that we may not become the victims of such influences. The Lord gives on the consequences of these influences an extreme example when he says, "The time cometh, that whosoever killeth the disciples or God's righteous children) will think that he doeth God service." May the Lord ever preserve us and all his children from such delusions.

The Herald of Truth, Words of Cheer and Lesson Helps, both advanced and primary, will continue as the publications of the Mennonite Publishing Company and will maintain their former faithfulness and devotion to the Mennonite doctrines and teachings, as well as the discipline and practices of the church, and we ask all who have in the past recognized their worth and all our patrons to use their influence to extend the use and circulation of these periodicals both in the families of our people and in the Sunday schools. A word of recommendation to friends, to teachers and superintendents of Sunday schools and others interested may help us in our work to supply good literature for our Mennonite church and people.

We recently had a communication from Dutton, Mich., in regard to taking care of the Mennonite meeting-house near that place. In the reading of the communication it occurred to us that if the congregation were properly taken care of there would be no necessity of seeking out a way for the house to be taken care of. And this leads us to another thought. We have many young brethren, in fact, volunteers for the mission work in foreign lands and distant cities. Why not, while you are waiting for a place to open in the foreign field, choose a place like this and go to work at once? Here is a reasonably good and commodious meeting-house and here still remains the nucleus of a church, a small membership, mostly old people, and here also are the descendants of members, who from early childhood had the principles and practices of the Mennonite people implanted into their minds and hearts, and about twelve miles away in the Bowne congregation, as a station when one is needed. Why could not one of our young brethren whose soul is filled with the mission spirit and the love of souls go there and begin work? The field is

certainly a needy one and may be in some way hard to cultivate, but it will not by any means require the hardship and sacrifice that one needs to go to a foreign country among the heathen, and we feel sure that with a little self-sacrifice and effort a devoted, earnest little congregation could be gathered in to occupy the house built for the cause of the Lord in that vicinity. Who will go?

Our Confession of Faith gives us a clear-cut description of the character of God's people, when it says: "We believe in and confess a visible church of God, consisting of those who have truly repented and rightly believed; who are rightly baptized, united with God in heaven, and incorporated into the communion of the saints on earth (1 Cor. 12:13). And these, we confess, are a chosen generation, a royal priesthood, a holy nation, who have the testimony that they are the 'bride' of Christ, yes, they are the children and heirs of eternal life; a habitation of God through the Spirit, built on the foundation of the apostles and prophets, of which Christ himself is the chief corner stone."

From the above we may readily understand that the Christian life is not in accordance with the word of God that is simply a professing with the mouth, but means a real, inner, spiritual change of heart through the power and influence of the Holy Spirit, a dying unto sin, a resurrection to newness of life through the power of God, a real seeking after the things that are above and the setting of our affections on heavenly things and not on things on the earth—a real walking with Christ, and having our conversation in heaven.

## PERSONAL MENTION.

Pre. Levi Miller of Cass Co., Mo., conducted religious services in the A. M. meeting-house on the evening of Jan. 15.

Bro. D. G. Lapp of Roseland, Neb., is booked for a series of meetings at La Junta, Colo., during the latter part of the month of January.

Pre. Chr. Yoder and wife of Mifflin Co., Pa., spent some time with the brotherhood in Lancaster county during the middle of January.

Among the ministers and brethren from a distance who attended the late Bible conference at Hubbard, Oregon, were Pre. C. R. Gerig, Pre. J. P. Bontrager, J. M. Schlegel, Daniel Widmer and others.

Pre. Valentine Garber of Minnesota has been visiting with the brotherhood at Perth Co., Ont., where he broke the bread of life to the congregation on Jan. 5 and also at the Wellesly M. H. on the 12th.

Bish. D. J. Johns of Goshen, Ind., was doing evangelistic and Bible conference work in Oceoda Co., Mich., two weeks ago. The brethren and sisters in that part of Michigan are active in the Lord's work.

Pre. Benjamin Hartzler of Garden City, Mo., during the several weeks past, has been visiting among the congregation in Oregon and spent some time with Bro. J. F. Bressler in the mission work in Portland.

Bro. Jacob B. Bixler of the Holdeman congregation, Elkhart Co., Ind., was still holding meetings at White Cloud, Mich., during last



week. We hope he may have had good success with the work there.

Pre. C. Good, wife and Sister Mary V. Shank of Virginia at last reports were visiting in Allen Co., Ohio, where Bro. Good also did some gospel work, preaching in the several meeting-houses of the brethren in that vicinity.

Bro. J. K. Bicker of the Holdeaman congregation, Elkhart Co., Ind., after spending several weeks with the Bowne and White Cloud congregations in Michigan, returned on Saturday, Jan. 25. At the latter place there were nine confessions.

Blash, D. J. Johns of near Goshen, Ind., is with the Belleville congregation in Mifflin Co., Pa., during the present week, holding a Bible conference. The brethren John S. Mast, Eli Frey and J. E. Kauffman are also on the program.

Sister Orpha Eshleman of Cumberland Co., Pa., spent some time during the past two weeks in Elkhart as the guest of Bro. and Sister Page. She went from Elkhart to Chicago to visit friends, but expects to return and take in the Bible conference.

Bro. Peter B. Snyder of Plainview, Texas, several weeks ago, while visiting with the congregation at his former home in Jackson Co., Minn., conducted a number of meetings, in which he presented the truth in such a plain, practical way that he left deep impressions on the minds of his hearers.

Bro. S. F. Coffman of Vineland, Ont., is at present in Elkhart, conducting a Bible conference here. The meetings commenced on Monday evening, Jan. 27. We believe the work here will prove a great blessing to the membership, and our prayers are that the work may be blessed to the salvation of many souls.

Sister Salome Zook of La Junta, Colo., who has lost her eyesight, is busily engaged in sewing carpet rags, the proceeds of which she gives to the mission cause. She is in this way laboring for the gospel and no doubt doing more for the cause of Christ than many who have the use of all their faculties. God bless the faithful ones who are doing even under difficulties what they can for God's kingdom.

Bro. Samuel Christophel and wife of Elizabethtown, Lancaster Co., Pa., spent about two weeks in Elkhart and vicinity recently, visiting relatives and friends. They also made several visits at the Publishing House and carried with them some good books at the reduced rates at which they are now offered. We have some more bargains of this kind of which we want some one to have the benefit. We much enjoyed their visit. Bro. Christophel was born and grew to manhood's years in Elkhart county and seemed to greatly enjoy the visit among former associations.

Gertrude E. Funk, formerly of Fargo, N. Dak., where she for several years was a teacher in the high school of that city, spent several days with her uncles, J. F. and A. K. Funk in Elkhart, last week. She, with a party of teachers, took a trip to Germany, France and other parts of Europe last summer, returning to America in September. She spent several months with relatives in and near Philadelphia, returning to her uncle, M. F. Rittenhouse in Chicago, where she is now staying. Many of our readers will remember her as one of the contributors to the Young People's Paper and also to the Herald.

For the Herald of Truth.

#### REPORT OF MEETING OF MENNONITE PUBLICATION BOARD.

As previously announced, the Mennonite Publication Committee met at Goshen, Ind., Jan. 8, 1908, and the meeting was opened with prayer by Bro. Jonathan Kurtz. The following brethren answered to roll call: J. S. Shoemaker, Jonathan Kurtz, Abram Metzler, Noah Hoover, E. L. Fry for S. H. Miller, S. C. Lapp, David Garber, David Burkholder for Emanuel Stahler, Christian Good, Samuel Carver, J. S. Shoemaker for E. S. Hall-

man, and I. J. Buchwalter. In the absence of the secretary, S. H. Miller, the writer was chosen to keep a record of the proceedings.

The question of moving forward and taking such steps as are necessary to complete an organization whereby the church may own and control her own publishing interests, was then presented, whereupon the chairman read a number of letters from brethren and churches in the United States and Canada. These letters, with the unanimous expression of the several members of the committee, were regarded as the pulse of the church on this important question and led to the adoption of the following resolution:

"In view of the favorable reports from the various conference districts, therefore be it resolved that we as representatives of the church proceed to formulate a constitution and by-laws; that we effect a permanent organization and take such other steps leading to the establishing of a Church Publishing House."

The name of the organization is to be "Mennonite Publication Board."

The evening session was spent in framing the constitution and by-laws, which will appear in print in the near future.

The meeting was called to order at 8 a. m., Jan. 9, by Chairman Shoemaker. Prayer by I. J. Buchwalter. The work of electing officers for the permanent organization was then taken up, which resulted as follows: President, J. S. Shoemaker; vice-president, Jonathan Kurtz; secretary, S. H. Miller; treasurer, Abram Metzler.

Inasmuch as the Mennonite Publishing Co. had not yet accepted our offer of \$8,000.00 for their publications, we invited representatives from that institution to meet with us, whereupon James A. Bell, J. F. Funk and A. B. Koh accepted the invitation and met with us in the afternoon session. After spending some time in a friendly interview pertaining to publications, books, machinery, etc., Mr. Bell stated that their lowest price on their publications is \$14,250.00. The price on their publications is \$14,250.00. The Board, after a careful and prayerful consideration of this proposition, could not see its way clear in paying this sum and therefore passed the following resolution:

"Resolved, That since the price asked by the Mennonite Publishing Co. for their list of publications is \$6,250.00 in excess of what the Mennonite Publication Board felt justified in giving, therefore be it known that we as representatives of the church decline to accept their proposition."

It was decided to purchase the machinery, publications and supplies belonging to the Gospel Witness Co. valued at \$7,219.21, and the stock of books, etc., belonging to the Mennonite Book & Tract Society, valued at \$4,942.10.

Having decided that the Mennonite Publishing House should be located at Scottsdale, Pa., for the present, the work of choosing officers of the House and the different committees was taken up and resulted as follows:

Editors: Daniel Kauffman and D. H. Bender.

Contributing Editors: D. D. Miller, A. D. Wenger and Daniel Graber.

Managing Committee: Aaron Loucks, A. D. Wenger, E. S. Hallman, C. Z. Yoder and Eli Frey.

Publishing Committee: Daniel Kauffman, D. H. Bender, D. J. Johns, L. J. Heatwole, G. R. Brunk, I. R. Delveiler and S. C. Shetler.

Finance Committee: Abram Metzler, Aaron Loucks, Jacob Loucks, M. S. Steiner, A. D. Wenger, M. C. Cressman and S. E. Alkyer.

Auditing Committee: Jonas Culler, D. S. Yoder and D. N. Gish.

The following resolutions were then passed:

1. That J. S. Shoemaker, Jonathan Kurtz and Noah Hoover be appointed to take such steps as are necessary to the taking out of letters of incorporation.

2. That our place of business be known as Mennonite Publishing House.

3. That the naming of the new church paper be left to the Publishing Committee.

Meeting was called to order, Jan. 10, by the chairman. Prayer by David Burkholder.

The following resolution was passed: That the new institution be launched as soon as the necessary arrangements can be made by the Executive Committee.

As a church we have said that we desire a publishing house owned and controlled by the church, and now that steps have been taken thus far it is to be hoped that each congregation throughout the land will be liberal in its donations, that the Finance Committee will meet with success and that ere long our Church Publishing House will be established free from debt, so that the profits of the institution may be used for the good cause and thereby many souls may be won for the Master. May the richest blessings of heaven attend this new institution, and may it result in awakening a greater interest for good literature, advancing the cause of Christ, and promoting unity in faith in the church, is our prayer.

MENNONITE PUBLICATION BOARD.

I. J. BUCHWALTER, Sec.

#### REMARKS ON THE ABOVE PROCEEDINGS.

We have always been in favor of the church owning and controlling her publishing interests and were glad when the question began to be agitated and a movement toward that end instituted. In transferring the interests of the Mennonite Publishing Co. to the church, the interests which they, with the help of the stockholders and the support of the brotherhood at large, have established and maintained through many years—in transferring these publications, we repeat, into the hands of the church, or, in other words, selling them to the Publication Board, we had a reasonable right to ask and to expect that the board would agree to pay us a reasonable price, and in justice to our many brethren who are stockholders and have the same rights and privileges and deserve the same fair treatment as other brethren, this was a sacred duty which we as faithful stewards could not shirk. We were in duty bound to conserve the interests of our stockholders as well as the interests of the Publication Board.

When the Committee or the Publication Board declined to offer an adequate price for our publications or to even meet us half way, all we could do was to decline the offer they made us. Just the same as other brethren and other business men would do in other business transactions. And now that the Board, in the name of the church and as the representatives of a part of the church (not by the actual voice of the church or the consent of all her conferences), assumed to place themselves as rivals and competitors of the Mennonite Publishing Co., with the ostensible purpose and end in view to swallow up and overpower the Mennonite Publishing Co. and then occupy the field themselves, we could only do what we plainly told some of the members of the Committee would be our only alternative—go on as we have done in the past and meet the competition as best we can.

This is an unpleasant task—a very unpleasant proposition to meet. Our whole lifetime, now for nearly fifty years of active business, has been one of conflict and trial. We have met opposition and rivalry all along the way, and we had hoped that after our three-score years and ten we might hand over this work in a kind, peaceful, brotherly way, retire from these active scenes of conflict and trial and spend the evening of life in quietness and peace; but when the answer came from the Board that they would not take our publications, but would go on to establish the new publishing house without the Mennonite Publishing Co.'s publications and make no further effort to merge the two rival concerns, our hopes of nearly half a century were dashed to the ground and we knew that we must again, with renewed vigor, lay hold of the plow and press on in the work. (God give us grace that we may.) We see no other way but to stand for the right for not only a part, but for all our brethren. In this instance, as in many previous ones, we see no other way

than either to hold to what we have and make the best of it, or else sacrifice the property and prestige purchased and accumulated at the expense of those who have aided and supported us, and thus jeopardize the interests of our brethren who are home- and stockholders with us in the business of the Mennonite Publishing Co.

The question now presents itself to every impartial mind: Will the church at large sanction these proceedings and justify the "Publication Board" in entering upon this work in competition with the Mennonite Publishing House at Elkhart without taking their publications and paying a just and equitable price for them, and by this means stir up competition, contention and business rivalry? This will certainly not tend to peace and harmony, and no one can justly blame us, because we, with the aid and support of the brotherhood, were and are still furnishing a full and satisfactory supply of church and Sunday school literature, when the rival company without just cause launched out in a way that made it plain to every close observer that their purpose was to drive the Mennonite Publishing Co. from the field and appropriate the field to themselves. Of this we have many evidences. And now the Committee, apparently clothed with the authority of the General Conference, comes to the front and is willing to pay the Gospel Witness Company cost price for their materials, while they are not willing to pay the Mennonite Publishing Co. even 25 per cent. less than cost. Why this difference?

A number of things like this strongly suggest favoritism on one side and unfair dealing on the other. We would have been willing to overlook all former unfairness, but when we meet a proposition that involves the question of right or wrong, we must stand by the right, let consequences be what they may. If the brethren who have instigated this condition of things had, when asked to do so, utilized their forces with ours in promoting the harmony and unity of the church, instead of instigating the work of division and contention, contrary to the apostolic teachings, our Publishing House and its publications would be stronger and the church would have a wider and better influence to-day than is now the case. Now that the Publication Board has put the Mennonite Publishing House into a position where they are compelled to stand in competition with them (having no way to avoid it), and if the same methods of work are employed as have hitherto been employed (and we have no reason to expect anything better, as to a large extent the same persons still have the matter in hand), then we know there will be contention and discord, and this ought not so to be among brethren. We can only judge the future by the past. And now, as said above, the question comes to us: Will the church at large sanction and justify such a course?

The new company has adopted the name, "Mennonite Publication Board." But instead of doing business under their corporate name they have decided to do business under the name of "Mennonite Publishing House." Why two names? Why not do business under their corporate name? The name, "Mennonite Publishing House," while not the incorporated name of the Mennonite Publishing Co. at Elkhart, has been by common consent used to designate the plant of the Mennonite Publishing Co. at Elkhart, and we feel that we have a right to claim that name as belonging to the Mennonite Publishing Co.; at least we feel that it is the height of assumption for a rival house to make use of the name by which we are known, and which has so long been in use to designate our business plant. To say the least, it will create an endless amount of trouble and confusion, and we do not believe that brotherly love would ever have suggested such a course.

The Board has already made an appeal for liberal contributions from the brotherhood for the new enterprise. Has not the Mennonite Publishing House at Elkhart equally good reasons to ask the brotherhood for contributions to promote the church publishing cause and in this way help

to promote the interests of the church? But we simply ask the brotherhood to give us their patronage, knowing that if the business is properly managed it can readily be made to pay its own way.

Again, will the brotherhood contribute of their means when they know that they are contributing toward a cause that has been established and organized in a way that will cause discord and contention among the brotherhood and in the church, and that will have a tendency to break down and destroy the brotherhood interest which the brotherhood has labored forty years to build and establish?

MENNONITE PUBLICATION CO.

By JOHN F. FUNK, Pres.

#### For the Herald of Truth. THE SECOND MILE.

By Warren Cable.

"And whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:41).

Jesus went about all Galilee preaching the gospel of the kingdom and teaching in the synagogues and healing all manner of diseases, and now his fame had spread throughout all Syria in consequence of his mighty works, until there followed him a great multitude of people. And a motley crowd it probably was. We can imagine as being among the multitude, fishermen from Capernaum, shepherds from the hills of Galilee, an occasional Roman soldier and the lame and halt and blind, who, hearing the news of his wonderful works of healing, had come from far and near that they might be near him and perchance be also healed.

And as the Savior looked upon the multitude gathered before him on this occasion, we can imagine what feeling of compassion welled up within his loving heart, as he beheld how sinful and utterly degraded and wretched their condition was.

"And seeing the multitude he went up into a mountain, and when he was set, his disciples came unto him" (Matt. 5:1).

Jesus had, as yet, been engaged in the actual work of his ministry only about six months, and undoubtedly the multitude before him had at this time but a very meager conception of the nature of his teachings.

And now the divine Teacher opens his lips and pours into their ears a sermon such as the world has never heard before or since. He sets at naught all their preconceived notions of morality, and self-righteousness and gave them a system of ethics so infinitely pure and beyond human ideas that there is little wonder that the people were astonished at his doctrine. "He spake as never man spake." Most of those present were probably Jews, and therefore conversant with the law of Moses. They heard the Master declare that he had not come to destroy the law, but to fulfill it, that is, to accomplish that the redemption which the law had failed to do—the redemption of fallen man. And yet, the teachings they heard seemed to upset all their notions of righteousness. The trouble was they had been measuring righteousness from a human standpoint. They were not yet partakers of the divine nature (2 Peter 1:4), and the same trouble exists to-day, even among some nominal Christians. He showed them the blessedness of humility, of sorrow, of meekness, and of the law was justice, but Christ preached mercy. But their astonishment reached the climax when they heard him say, "Love your enemies." What? Did not the law say, "An eye for an eye, and a tooth for a tooth"? Yes. "But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever will compel thee to go a mile, go with him twain."

Ah! there is the trouble, that second mile! That it is that tests our Christianity. If we are compelled to do a thing we do it perhaps, and then pride ourselves on our Christian frame of mind—but go no further. We do what our human nature tells us to do; what anybody will do—that is, we go the first mile. But the uncalculated holiness, the unusual amount of duty, the absolute consecration that Jesus came to show us the beauty of attaining, we miss.

"Love your enemies!" Is the second mile. Any one can love friends or admirable persons. Don't return good for evil, simply "to show the difference between you," but let us have that high, self-forgetting Christian love that Christ would have us show—that he exemplified when in the hour of agony he could say, "Father, forgive them."

Again, are you a merchant? Then "go the second mile" by giving full measure for the money received and then a little more. Be satisfied with legitimate, reasonable profit.

Are you an employer? If your workman earns you a fair margin of profit, don't be slow in according him recognition—both in praise and wages. "The laborer is worthy of his hire."

Are you an employee? Remember the second mile. Don't be afraid you are going to do a little more than your contract calls for. Don't continually watch the foreman and the clock. "Not with eye service as men please, but as servants of Christ" (Eph. 6:6).

It is the second mile that throws us on God for help, because it is beyond our powers of goodness. That is just why Jesus commanded it. On the first mile the soul could save itself, on the second mile God's strength has to be made perfect in our weakness.

"Finally my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil" (Eph. 6:10).

Elkhart, Ind.

#### For the Herald of Truth. PREY AND PRAYING.

In Jas. 5:16 the apostle admonishes us to pray one for another, etc. But is it not often the case in our day and age of the world that instead of praying for one another as we are commanded, a good many people are making a prey of one another. Is not this a sad condition of things among those who profess to be the followers of Jesus?

J. B. B.

#### A MISSIONARY INCIDENT.

A missionary party was traveling in the wilds of Basutoland in South Africa; water was extremely scarce, and often much time was spent in seeking it when friendly natives were not at hand to say where it was to be found. At this time the natives were hostile. Night was coming on, the road was a mere track, and the native servants said, "We must push on; there is no water for us or for the beasts." The missionary lifted his heart to God and said, "No; we will camp here for the night. God cannot will that poor, wearied beasts should lose their remaining strength in seeking water." He knows where it is! So he and his wife rested for a moment and prayed, placing their case in God's hands. They then heard a cry, "The asses are lost; they have run away!" The missionary and his wife put this difficulty into the hands of God, and after pursuing for some time, they saw the asses running on ahead, and in an instant said, "God is showing us where water is." And so it proved. A beautiful, abundant fountain of water was springing up from under a rock, and there the Lord had led the weary beasts, and shown his trusting servants how it answers to put their trust in God.—[Sel.]

## TIDINGS FROM THE CHURCH AT HOME AND ABROAD

### FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P. India. Stations: Sundarganj, Rudri, Leper Asylum, Balodagan. J. A. Rensler, Supr.

### HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supr.  
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.  
Chicago.—Hoyne Avenue Mission, Cor. 23d Street and Hoyne Avenue.

Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Honderich, Supr.  
Weish Mountain.—Weish Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4. Noah H. Mack, Supr.  
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.  
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supr.  
Lancaster.—462 Rockland Street, Lancaster, Pa.  
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supr.  
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supr.

### BENEVOLENT AND OTHER INSTITUTIONS.

Orphans' Home.—West Liberty, Ohio. A. Metzler, Supr.  
Old People's Home.—Marshallville, Ohio. R. F. D. J. B. Mininger, Supr.  
Old People's Home.—Oreville, Pa. A. K. Diener, Supr.  
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supr.

The three congregations of the brotherhood in Missouri, Cherry Box, Palmyra and Pea Ridge, are making efforts to establish a quarterly Sunday School Meeting. This is a step in the right direction and we hope the efforts made will be successful to the building up of the cause. In union there is strength.

Myio, North Dakota, Jan. 20, 1908.—Last July I was in Elkhardt and hoped to see you there, but you were not at home. I bought during last year about \$80.00 worth of books from the Mennonite Publishing Co. I have read the Rundschau since it was established and remember also of having seen the "Nebraska Messenger," although at that time I was not yet ten years old. I am a son of John E. Bontrager, formerly of Middlebury, Ind. We have here an Amish congregation of not less than thirty families. In the month of October we chose a minister for our congregation through the voice of the church and the lot. Bro. Jacob Graber was chosen to the important office and ordained. We have now again three ministers and one deacon in our congregation at this place. E. J. B.

Plainville, Texas, Jan. 20, 1908.—Dear Brethren and Sisters:—Greeting. We like our new home well. There are now about twenty members located here and more expected soon. We now have a schoolhouse built and have Sunday school and church services every Sunday. The Mennonite doctrine is a novelty here in Texas. Will you pray for us that we may be the means of doing much good in this part of God's moral vineyard? Your brother in Christ, ANDREW BRENNEMAN.

Nampa, Idaho, Jan. 14, 1908.—Dear Brethren:—Greeting. The Lord is surely blessing us with good health at the present time and we are having very beautiful winter weather. Some of our people are moving to California this fall and winter, but others again are coming in from other places. May God's blessing be with you. J. N. H.

From La Junta, Colorado.—This country seems to be settling up with the Mennonite people quite rapidly, and will no doubt make a well-established center for our people to establish their homes,

as well as a working center for the church. It is said there are now twenty-eight families already residing in the valley and more contemplating settling there in the near future. Farming promises to be a prosperous business there, if reports are correct. A meeting-house was built there last year and many are waiting for the completion of the sanitarium now under way that they may enjoy the advantages it will afford in restoring and preserving bodily health.

McVeytown, Pa., Jan. 19, 1908.—Pre. Jos. H. Bigler of Belleville, Pa., accompanied by Enoch A. Zook, was with us today and preached a very interesting sermon on the need and also the duty of Christians to be filled with the Spirit. Text, Eph. 5:18. May the thoughts presented inspire us to search more after the Spirit and may he manifest himself in our lives, so that he will send his rays out into the dark alleys of sin and vice and turn others from the darkness to the glorious light of the gospel of Christ. COR.

Elizabethtown, Pa., Jan. 20, 1908.—A series of meetings, conducted by Bro. I. B. Good, is being held here at present. Thus far there have been three confessions. The interest in our Sunday school, which has recently been reorganized, is increasing, for which we feel very grateful.

M. S.

From Logan Co., Ohio.—On Sunday, Jan. 19, and on Sunday evening, Pre. A. W. Herschberger of Sugar Creek, Ohio, preached at the Walnut Grove M. H. to a large audience. Both sermons were edifying and many good thoughts were presented. The Lord bless the brother as he goes from place to place proclaiming the Word. Come, Bro. Herschberger also preached at the South Union M. H. on Monday evening, Jan. 20. COR.

Canton, Ohio, Jan. 21, 1908.—Dear Brethren:—Greeting in His name. Enclosed find a testimony of one of the recent converts of this place (in his own words). You may publish it if you desire.

We are enjoying many blessings from the hand of God. Bro. E. M. Detweiler began a series of meetings on the 12th inst. Thus far eight have made the good confession. Others are assisting the cost. Bro. I. B. Witmer is also here, assisting in the song service. On the 15th inst. Bro. I. J. Buchwalter was with us and baptized seven souls. Bro. I. J. Barge came to assist in the work here. May we all work together in the spreading of the gospel that souls may be born into the kingdom. Yours for Him, P. R. LANTZ.

Dalton, Ohio, Jan. 21, 1908.—Beloved in the Lord:—Greeting in His worthy name. First I wish you all a happy New Year and a prosperous journey to the New Jerusalem. A few lines especially to my home churches, also to the brethren, sisters and friends at Scottsdale, Pa., North Lima, Columbiana and Leontonia. I wish to say that circumstances did not permit me to write as soon as I had promised. I beg of you all for pardon and thank you for the kind hospitality shown toward me throughout my travels.

The Bible conference at North Lima was the first I attended and it was altogether a very interesting meeting. The ordinances and commands were explained so as to be easily understood. "Whosoever therefore redeth the power resisteth the ordinance of God" (Rom. 13:2). We are responsible. Let us all come closer together in the unity of faith as believers in one body. "Having the same love, being of one accord, of one mind."

We have heard of the dispensation of the grace of God which "is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel," which is his body, the fulness of Him that filleth all in all." For further strengthening read Eph. 1:3-23.

This leaves me well and happy in the work. God be with us all. Until further notice my address will be Dalton, Ohio, care of I. J. Buchwalter. Your unworthy servant, LIZZIE M. WENGER.

Shiremanstown, Pa., Jan. 18, 1908.—Greeting to the readers of the Herald of Truth. We have been greatly favored by having the Word expounded unto us the past two weeks. We rejoice for the privilege of extending the great invitation to the unaved and for the strengthening of the membership. Bro. David Moseman was the faithful messenger in putting forth special efforts. During the time we held two days' Bible reading, on the 13th and 14th, on which occasions we were taught plainly on the following subjects: The Word, the Resurrection, Repentance, Obedience, Righteousness, Man Redeemed, Missions, Christian Fellowship.

The brethren David Moseman, W. W. Hege and Noah H. Mack assisted in the work. May we realize our responsibility, having the Word revealed to us so plainly, and may we strive more nobly for the truth, and be a witnessing flock for Him. May we realize a purification of the Spirit. "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forever more." (Psa. 16:11). MINNIE A. RUPP.

The Alexanderwohl congregation near Gossel, Kan., has a membership of 884. It is the largest congregation of the Mennonite General Conference of North America.—[The Mennonite.]

Our readers will remember that the bishop of this congregation, Bro. Peter Balzer, was suddenly called to his reward by death a short time ago, as noticed in these columns. This was the day, as noticed in these columns, that he died in 1875 in congregation that came from Russia in 1875 in charge of Bish. Jacob Buller, and we remember that one day on our return from a funeral at four o'clock in the afternoon we found a telegram on our desk, which read, "Buller with 800 souls will arrive in Elkhardt at six o'clock." It was a large company to take care of at such short notice; but the Lord, as always, opened a way, and we took care of the people and enjoyed a pleasant visit with Bro. Buller and his companion and many others while they stayed in Elkhardt.

Peabody, Kan., Jan. 20, 1908.—Dear Herald Readers:—Greeting in a loving Savior's name. We feel to praise the Lord for his goodness and for his wonderful works to the children of men. On the evening of Dec. 31, 1897, our dear young brother, Aaron Good of Sterling, Ill., met with a very interesting meeting. On New Year's evening we then began a series of meetings at our M. H., five miles northwest of Peabody. We had very good meetings. Bro. Good stayed with us over two Sundays, preaching fourteen soul-winning sermons, and our little flock is greatly enlarged. His made the good confession. There were others who were under conviction, but were not willing to step out on the promises of God and take their cross upon them. Our prayer is that the Holy Spirit will not cease striving with them, but will bring them to the feet of Jesus. L. L. BECK.

Germany exports more than three billion lead-pencils every twelve months. They are shipped to foreign countries at the rate of over ten million a day, counting six days to the week.

For the Herald of Truth.

REPORT  
Of Bible Normal Held at Hopewell Mennonite M. H. near Hubbard, Ore., Nov. 19-23, 1907.

The organization on Monday evening, Nov. 18, was as follows: Moderator, J. D. Miesher; secretaries, J. M. Miesher and H. W. treasurer, E. S. Miller; chorister, Fanny Schrag and Ruby Hayner.

Tuesday Morning.—Devotional exercises by B. K. King reading Isa. 1:20 and prayer.  
1. Subject, "Faith," by J. P. Bontrager. Definition of faith, Heb. 11:1. We should have a living faith, taking God at his word and believing him. Through faith and obedience to his word we receive remission of our sins. Through faith we have access to God and receive the gift of the Holy Ghost. True faith produces joy and confidence. We should be sincere, abundant, continue. Let us examine ourselves and see if we are in the faith once delivered to the saints.

2. "Repentance," by B. B. King. True repentance is a godly sorrow for sin. We must bear and believe the word of God before we can have repentance. True repentance moves people to make restitution. Repentance is necessary unto salvation (1st Cor. 13:3). It is God's desire that all men should be saved. There are several kinds of repentance. Carnal repentance is not a godly repentance, but a sorrow that the world has found them out. Transient repentance is one which is only in time of distress. Hypocritical repentance is depending too much on ourselves and not on God. Evangelical repentance is true repentance as far away from it as possible. Forenoon session closed with prayer by J. P. Bontrager.

Tuesday Afternoon.—Devotional exercises by Bro. Samuel Graybill.  
3. "Justification," by J. P. Bontrager. Justification means to live a life free from all sin. All who truly believe in the Lord Jesus are justified. "He that believeth in me hath everlasting life." We cannot be justified without keeping all the commandments.

4. "Sanctification," by B. B. King. Sanctification means a separation or setting apart for God. In sanctification God has a great part to do. Man's part is that his life may become pure before God. Sanctification is an instantaneous work. It is done the minute we resign our lives to God, and it is also a progressive work, as God wants us to continue in grace.

Wednesday Morning.—Devotional exercises by J. P. Bontrager.

5. "Baptism," by B. B. King. Four kinds of baptism: Water, Spirit, fire, and suffering. Water baptism is a sign that we are separated from the invisible body of Christ. By water baptism we are initiated into the visible church, and it is a symbol of the baptism of the Spirit. Hence we see pouring is the mode of water baptism, since God said, "I will pour out my Spirit upon all flesh."

6. "Obedience," by J. P. Bontrager. Obedience means submission or yielding in all the ways commanded by God. To obey is better than sacrifice. The first commandment with promise is to obey our parents in the Lord.

Wednesday Afternoon.—Devotional exercises by D. Roth.

7. "Christian Church," by B. B. King. Christ is the chief corner stone or head of the church. Only true believers can enter the spiritual church. The church on earth should be bound together by love and should guard against all worldliness and false teachings. The minister should feed the flock with the true and unadulterated word of God.

8. "Christian Graces," by J. P. Bontrager. There are several of these, namely love, joy, peace, gentleness, goodness, faith, meekness, long suffering, and temperance. Love is the basis of true religion. Christian fellowship should create

great joy. We should have peace with God, in the home, in the church, in society, and business.  
Thursday Morning.—Devotional exercises by A. J. Miller.

9. "Holy Spirit," by B. B. King. The Holy Spirit will lead and guide us into all truth. We should use great caution and not take great sinners and confusion for the Holy Spirit. The Father promised the Holy Spirit unto all who believe.

10. "Prayer," by J. P. Bontrager. Prayer is the connecting link which holds us in communion with our God. He wants us to come in a humble attitude and ask and make known our wants and be will answer with that which is best for our good. God's children should pray for the ministers that God may endue them with the Holy Spirit so they may rightly divide the word of God.  
Thursday Afternoon.—Devotional exercises by J. P. Bontrager.

11. "Holy Spirit," by B. B. King. The Holy Spirit caused a great awakening in the early church. Where the Holy Spirit is there will be a great work done. All missionaries and Christian workers should be filled with the Holy Spirit.

12. "Non-Conformity," by J. P. Bontrager. The Christian church should keep itself unspotted from the things of the world. We should not conform to the world in covetousness and licentiousness (Col. 3:5; Eph. 5:5). Fashionable attire is contrary to Rom. 12:2. It is not plain clothing that makes the Christian, but a Christian will have plain clothing.

Friday Morning.—13. "Non-Resistance," by J. P. Bontrager. In old times it was "eye for eye, tooth for tooth," but true Christianity, since Christ came into the world, is "love them that hate you and do good to them that persecute you." The apostolic church was a non-resistant church.

14. "Humility," by B. B. King. It is necessary in the service of God that we have humility (Jam. 4:10). Christ was an example of humility (Phil. 2:7). We should take upon ourselves the same spirit that was exemplified in the life of Christ.

Friday Afternoon.—Devotional exercises by Bro. Wm. Miller.

15. "Communion," by J. P. Bontrager. Communion is the next in importance of ordinances after baptism. The passover was a communion for God's people in the time of the prophets. The passover was a full meal in memory of the flight out of Egypt, while the Lord's supper was only a part of a meal in memory of the death and suffering of our Savior. The partaker of communion should be in harmony with God and the body of believers with whom he or she expects to partake.

16. "Feet-Washing," by B. B. King. Feet-washing is an ordinance instituted by Christ as recorded in John 13:1-7. It was recorded in nearly all the rules of discipline of the early churches as an ordinance, but has become unpopular and been discarded. It was not an old custom of old Bible times, because Peter did not know anything about it. It was not like the feet-washing of the Old Testament times for the cleansing of the feet, but it is a sign of humility and brotherhood of the saints.

Saturday Forenoon.—Devotional exercises by B. B. King.

17. "Devotional Covering," by B. B. King. This is an ordinance of the Lord and is for a sign showing the relation between men and women in the Lord. There are two coverings spoken of in the Lord. The one a natural covering, which is the hair; the other the spiritual, which is the devotional covering. It should be worn when praying or speaking words of comfort.

18. "Church Government," by J. P. Bontrager. The church was divinely instituted, should be an organized body and have proper officials. The organized body should have the oversight of the church, not as being lords over God's heritage, but as examples. The authority is not in the bishop or a few, but the whole congregation should counsel together in the spirit of love.

Saturday Afternoon.—19. "Secret Societies." To enter a secret society we would have to disobey the command of our Savior (Matt. 5:33-37) by taking an oath and by being unethically yoked with unbelievers (Eph. 5:1-12). Secrecy saps the spiritual life out of the church.

20. "Marriage," by J. P. Bontrager. Marriage is a solemn covenant between one man and one woman, as long as they both shall live. Marriage was designed by God for the happiness of mankind and was first instituted in the garden of Eden. Next to regeneration, this is the most important step. Take the matter of choosing a companion to the Lord in prayer. A few remarks were made by the moderator admonishing us all to take heed to the teaching which we have just had. A collection amounting to \$36.70 was taken for evangelistic and mission purposes. The meeting closed with prayer by J. P. Bontrager.

THE SECRETARIES.

For the Herald of Truth.  
AN OLD CHURCH DISCIPLINE ON THE USE OF TOBACCO.

By John Horsesh.

The oldest church discipline of the Swiss Brethren (the Mennonites of Switzerland and South Germany) of which we have any knowledge, is the Abrede und Verordnung der Diener und Aeltesten in der Versammlung zu Strassburg in den Jahren 1568 und 1607 (Agreement and Instruction of the Ministers and Elders at the Conference in Strassburg in the years 1568 and 1607). The eminently important and valuable document contains in twenty-five articles the rules of discipline and order of the church of the Swiss Brethren, as it existed several generations over three centuries ago. I, a several generations before the unfortunate division into Mennonite and Amish. A copy of it is known to be preserved in Switzerland. The complete text has never been published. It is hoped that the efforts put forth to obtain an unabridged copy of the document will be successful.

It is interesting to notice the attitude of the church of that age to the use of tobacco. In the twenty-fourth article smoking is forbidden. When a brother thinks it necessary to use tobacco as a medicine he may do so in his own private apartments, but not in public places. Smoking tobacco in public is declared to give a bad example. It should be added that for some time after the introduction of tobacco in Europe smoking seems to have been the only way in which it was used.

If all probability old documents of similar import are preserved in the older settlements of our people in America. Any one knowing of manuscripts, such as rules of order, letters pertaining to affairs of the church, etc., would oblige me much by communicating with me, giving titles of the documents. Birmingham, Ohio.

### THE SPRINGING FIG TREE.

God has given three lovely compressed pictures of Israel's history between advent and advent:

1. The fig tree withered. Jesus "came to (the fig tree) and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away" (Matt. 21:19).

2. The fig tree broken. "A nation came up upon my land, strong and without numbers. . . . He hath laid my vine waste, and barked (or broken) my fig tree; he hath made it clean bare, and cast it away" (Joel 1:5).

3. The fig tree springing. "When her branch is now become tender, and putteth forth its leaves, ye know that . . . He is nigh, even at the doors" (Matt. 24:32).

Withered, because fruitless; broken, because judged; springing, because penitent—that is Israel's history for two thousand years.—[Trusting and Telling.]



Mistakes! who does not make them? Show us a man who thinks he never does, and we will show you the biggest mistake maker of all.







If it were not so I would have told you. I go to prepare a place for you; and if I go to prepare a place for you I will come again and receive you to myself, that where I am there ye may be also."

Now that he has given us his great commission, the work of preparation is given into the hands of his people—his church—that every individual person may by faith and obedience prepare himself first for the visible kingdom of Christ on earth, and secondly for his kingdom of glory in the world beyond, that in this earthly kingdom we may reach the world to receive and accept the great salvation so freely offered, and that because we have no abiding city here, we may all in this accepted time, in this day of salvation, prepare ourselves finally to receive the Lord of glory in his second coming, and be received of him into the mansions of eternal bliss.

### PERSONAL MENTION.

Pre. D. S. Brunk, of the La Junta (Colo.) congregation, is at present visiting the congregation near Hopedale, Ill. He is out in the interests of the Sanitarium.

Bro. David Burkholder and wife have both recovered from a grippe, but are both recovered. The article on "True Christian Progress" was delayed on account of this affliction.

Bleh. C. Z. Voder of Wayne Co., Ohio, spent Sunday, Jan. 21, with the congregation near Kent, Portage Co., Ohio, and preached to the people the everlasting gospel, greatly to the edification of all who heard him.

Bro. Geo. Lambert returned last week from an extended trip in the West, as noted in these columns some time ago. During his trip he preached in seventeen different congregations and reports a very pleasant time.

S. H. Miller of Walnut Creek, Holmes Co., Ohio, was called to near Louisville, Stark county, to officiate at the funeral of Joseph Schmucker. During the present week he is helping to hold the Bible conference in Portage county.

Pre. Jacob Hershey of Litzitz, Lancaster Co., Pa., began a series of special meetings in the Monmouth, Pa., on Jan. 26. Six persons have already signified their intention to consecrate themselves to the service of the Lord.

Bro. Frank Gardner and wife and Sister Charity Nuebaum of Middleburg, Elkhart Co., Ind., recently visited with the brotherhood in Ocoosa Co., Mich., where they apparently enjoyed themselves in their associations with the brethren and sisters in that vicinity.

Sister Martha E. Maust of Nappanee writes us that she and her husband, Bro. Benj. Maust, have been much afflicted with sickness during this winter. May the Lord comfort them and give them health and strength and much joy in the Holy Ghost in their declining years.

Bro. J. D. Brunk, now at Goshen College, accompanied by Bro. Keyser of Virginia, another student, came to Elkhart to attend services here and Bro. Brunk gave a short talk on humility in connection with the discourse given by Bro. Geo. Lambert on the text, "Prepare ye the way of the Lord" (Isa. 40:3).

Bro. J. M. Eby, who several months ago moved from Shellsburg, Pa., to Norfolk Co., Va., was recently elected to the office of superintendent of the Sunday school in the congregation near Feutrest. In the same school Bro. D. L. Miller was chosen assistant superintendent, Bro. A. A. Landis, treasurer, and Sister Maude Miller was chosen secretary.

Bleh. S. F. Coffman of Vineland, N.J., conducted a Bible conference last week in Elkhart with good attendance and good interest. Bro. Coffman's teachings were chiefly on the Old Testament figures symbolizing gospel blessings, and were intensely interesting. We much regret that the brother could not remain with us longer.

"Charity suffereth long."

### TRUE CHRISTIAN PROGRESS.

By David Burkholder.

"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon" (Psa. 92:12).

That the Bible teaches a true Christian progress or spiritual growth can easily be seen by any who searches the Scriptures (both the Old and New Testaments), and it matters little whether the Psalmist in this text has reference to the growth of an individual righteous man or a righteous people, as a church, the declaration is true in either case.

Progress means a moving or going forward, and the text expresses a healthful growth. Peter tells us how and in what way the righteous is to grow, "in grace and in the knowledge of the Lord Jesus Christ."

If a child would remain the same helpless babe for months and years as it was when it was born, it would not grow or develop, it would be an unmistakable evidence that there was something seriously wrong with the child, and instead of bringing joy and happiness to the family it would occasion grief and sorrow. But on the other hand, when babes are blessed with a healthful growth they will flourish physically as the palm tree; even if they sometimes have slight blemishes or defects they will outgrow them as they grow up to manhood and womanhood. And since it is necessary for children to grow and develop after they are born, in order to be useful and prosperous in life, even so it is of much more importance for Christians to grow in grace after they are born of God, and go on unto perfection, which means true Christian progress—a continuous pressing forward toward the mark for the prize, being changed into the image of Christ "from glory to glory" by the Spirit of the Lord.

There is no such thing as standing still or halting in the march of the Christian warfare. The Christian is either going forward or backward, progressing or retrograding, gaining victories or suffering defeats. The palm tree flourishes and the cedar grows as long as they are green, and whenever they cease to grow it is a sure sign that they are dead. So it is with the Christian.

True Christian progress means moving onward and upward in the spiritual life, and consequently a counterfeit progress means a going backward and downward into sinful life and carnality. Speaking from a natural standpoint, it takes much power for a man in a conveyance to make good progress up hill, while it takes no power to progress down hill, because the law of gravitation does the work, while going up it is against him. Indeed, in going down hill brakes are sometimes necessary to retard the motion of the vehicle in order to avoid an accident. A bird cannot make good progress flying against a strong current of air; neither can a ship move fast against the tide, because there are natural forces to contend with. For similar reasons it is so difficult for the Christian to make progress, because he has to contend with his carnal nature and sinful inclinations which have downward propensities.

Activity in a church is not always true Christian progress. A church may be active and fast along certain lines and yet at the same time retrograde in the spiritual life.

A pair of fast horses with very high life are all right for that purpose to which they are adapted, where speed in taking pleasure rides is the object, but on a dead pull they are a failure. The man who undertakes to do heavy drawing with them can look out for breaks and no work accomplished. And even when they are used as driving horses, great care must be exercised in handling them in order to avoid runaway accidents; the harness must be good and strong, with good hold-backs and lines well fastened to bits and held by a strong man.

A fast train on the railroad is a grand thing for a traveler to progress as long as it keeps the track, and a train without air brakes is very unsafe. When the train is derailed and goes down an embankment or precipice the result is a terrible wreck, often involving the loss of many lives. In a similar manner dangers are threatened and undermining the churches and unless proper restrictions are used some of the fast ones will get altogether off the narrow way and suffer shipwreck in the faith.

However, it matters not how precious and desirable the healthy growth and development of a child is, a blessing for which we cannot be too thankful, yet after all there is such a thing as an excessive growth. A man may become corpulent or loaded down with flesh and fat and thus become puny and short-winded, which is by no means a healthy growth. A man who weighs 300 pounds or more would be far better off if he would weigh only half as much and have more bone and muscle, because he would feel better; he could also do twice as much work and much easier. A man's strength is not always in proportion to his size and weight.

Now, then, can we find true Christian progress and spiritual growth in a church of which it is said, for instance, that they have a \$10,000 church building, pay a \$1,000 salary to a college-graduate pastor, who is a D. D., LL. D., and lives in a \$3,000 parsonage? They have an expert organist, rendering music from an up-to-date instrument, and singing by an accomplished choir, quartet, duet or solo if desired. They have a membership of 500 and in a recent series of revival meetings had 100 converts; the majority of the members belong to different lodges (ministers not excepted), occupy the choice pews and are allowed to follow all the fashions of the world, attend shows, fairs, ball games, dances, bowling alleys and picnics; go to war, use the law, swear oaths, go into saloons and get drunk, and at the same time are considered good members and go on to consume. In such a church it is difficult to see spiritual growth and true Christian progress in God's estimation? Are not their minds corrupted from the simplicity that is in Christ Jesus?

This is not to criticize any particular church; it is simply given as a danger signal. But it is clear that such a progress is not true nor genuine, but a spurious counterfeit Christian progress. It is the little flock which has the promise of the kingdom; those who have denied themselves and taken up the cross and are following Jesus; who are crucified to the world and the world to them; who would rather suffer affliction with the people of God than to enjoy the pleasure of sin for a season; who are progressing onward and upward, hungering and thirsting after righteousness, for more heart purity, for more holiness, for more true Christian piety and more consecration to God; praying without ceasing, and thus flourishing like the palm tree and growing like the cedars—making true Christian progress.

We can learn a practical lesson from the palm tree in its perpetual greenness, its fruitfulness and the height at which the foliage grows, which is as far as possible from the earth and as near as possible to heaven. Another important point is that the tree is determined to grow upwards even if loaded down with weight. So the true Christians persevere through all difficulties and opposition, having their hearts set on reaching the heavenly Jerusalem, and we must not lose sight of the usefulness of the palm. It is said that it affords an agreeable shade; its fruit forms a splendid diet; the stones of the fruit are ground for the camel; the leaves are made into couches, baskets, etc.; its boughs into fences; the fibers of the boughs into robes and the riggings of small vessels; its sap into anaesthetics (some kind of spirituous liquor); and its wood serves for light buildings and firewood.

It is also an emblem of peace and victory. Its branches were undoubtedly used as such when they were spread on the streets by the multitude at the time of Christ's triumphal entry into the

earthly Jerusalem. And again we notice that the glorified of all nations in the heavenly Jerusalem are described as clothed in white robes and palms in their hands, which shall be the eternal reward of God's true progressive people.

The cedar is said to cast down its roots as deeply as is its height upward and consequently is an emblem of duration and firmness, and according to Hos. 14:4-6, one plant is not enough to express the graces of God's elect people. The olive depicts its lovely growth, but as it lacks duration and firmness, the deeply rooted cedar of Lebanon is added. This, however, is fruitless, therefore the fruitful, peace-bearing, fragrant, evergreen olive is added. May God speed the day when every one who has named the name of Christ can say with David of old, "I am like a green olive tree in the house of God."

True Christian progress is also illustrated by Solomon (Prov. 4:18), "The path of the just is as a shining light that shineth more and more unto the perfect day." Christ himself is the fountain of light, the sun of righteousness. We poor mortals are only secondary planets or moons that cannot shine with their own light, and the best we can do by the grace of God is simply to reflect that light which we receive from Christ, and we ought to bear in mind that the closer we keep ourselves to him the more we will be able to shine. But if we allow the world to get between us and Christ, then our light will be eclipsed and cannot shine at all, instead of "shining more and more." A certain writer beautifully illustrates this as follows: "As the light first tinges the east and increases till the sun attains its meridian splendor, so is the course of the good man; his knowledge, purity and holiness gradually increase and the light of his piety example shines more and more, till he is exalted in the heavens to shine as a sun in the blaze of endless felicity."

"They that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles" (Isa. 40:31). This is another way of true Christian progress, that is, "with wings upward." It makes no difference how high we are, if we will not see it from an eagle's eye, we will not see it from getting out. As long as there is an opening above it will make its way out and get away above the storm and the impurities of the lower air. In some localities where in certain seasons of the year dense clouds of fog and smoke hang over cities, so that the sun cannot be seen for months, every now and then, through a rift, the eagle can be seen far above in the calm, pure air, enjoying the precious sunshine. Thus they that wait upon the Lord shall mount up with wings above the cares and troubles of the world to hark in the sunshine of God's grace and promises, but in order to be able to do this they must lay aside every weight and the sin that does so easily beset them. The eagle could not mount up if it had a weight of a thousand pounds tied fast to its feet.

Nappanee, Ind.

For the Herald of Truth.

### REPORT

Of the Bible Conference held at the Zion A. M. M. H. near Hubbard, Ore., Dec. 25-30, 1907.

Organization.—Moderator, A. P. Troyer; secretaries, M. H. Hostetter and J. M. Schlegel; managers, M. H. Hostetter, Daniel Roth and S. L. Miller. The instructors were B. F. Hartzler of Garden City, Mo.; C. F. Gerig, J. P. Bontrager of Albany, Ore., and J. F. Bressler of Portland, Ore.

The following subjects were discussed: "Origin of the Church," Bro. Hartzler. Definition of the body of true believers. Originated in the garden of Eden. Fully organized at the time when Moses led the children of Israel out of Egypt toward the promised land (Ex. 3:4).

"The Church's Mission." Bro. Hartzler. The body of Christ is subject to its Head and obedient to him in all things (Rom. 7:4; Eph. 5:24).

"Church Government." Bro. Gerig. A bishop should rule over the church as a servant, and reprove, rebuke and exhort with all long-suffering and doctrine (2 Tim. 4).

"Duties of Ministers to the Church." Bro. Hartzler. He is to feed the flock by preaching the whole gospel and be an example.

"Duties of Church to Ministers." Bro. Bontrager. The church should strive together earnestly for the ministers.

"Fasting and Duties of Giving." Bro. Gerig. This is fasting that the Lord has chosen (Isa. 58:6, 7). We should give as the Lord has prospered us, cheerfully and without display (1 Cor. 16:2).

"Pride." Bro. Bontrager. Pride is sin. Pride is an abomination in the sight of God, a hindrance to seeking God. Causes disobedience of children to parents, etc. "God resisteth the proud, but gives grace to the humble."

"Unequal Yoke." Bro. Hartzler. Forbidden (2 Cor. 6:14-17). 1. In business relations. 2. In social relations. 3. In the marriage relation. 4. In the lodge.

"Evils of the Tongue." Bro. Bressler. Origin and causes. Pride, envy, hatred, idleness, etc. It includes whispering, backbiting, tale-bearing, lying, gossiping, mockery, flattery, teasing.

"Worldly Amusements." Bro. Hartzler. Forbidden (1 John 2:15-17; Rom. 12:2). If we have the love of God in our hearts we have no desire for the things of the world.

"Regeneration." Bro. J. F. Bressler. Born again or brought to life again; not a natural birth, but a spiritual birth.

"Lukewarmness." Bro. C. R. Gerig. Sign of indifference, slothfulness, self-conceit. Leads to extravagance, want, bondage, disappointment and ruin. Remedy: Prayer and repentance.

"Disregard of the Sabbath Day." Bro. J. P. Bontrager. Remember the Sabbath day to keep it holy (Ex. 20:8). We should assemble for worship on the first day of the week (John 20:26; Acts 20:7; 1 Cor. 16:2). We should do no secular work, only what is absolutely necessary (Luke 14:5).

"Self-righteousness." Bro. B. F. Hartzler. Is an abomination in the sight of God (Luke 16:15). Is ineffectual to salvation (Matt. 5:20; Rom. 3:20). Is unprofitable, vain, boastful (Isa. 57:12; Matt. 23:30).

"Repentance." Bro. C. R. Gerig. Is a godly sorrow for sin (Isa. 55:6, 7). The goodness of God leadeth to repentance (Rom. 2:4).

"Intemperance." Bro. B. F. Hartzler. Let your moderation be known to all men (1 Cor. 14:34; 1 Tim. 3:3). An intemperate person cannot inherit the kingdom of God (1 Cor. 3:16, 17).

"Obedience and Its Promises." Bro. B. F. Hartzler. Obedience to God commanded (Deut. 10:16). It includes obedience to Christ and the gospel. Blessings if we obey God (Deut. 11:26, 27).

Song services, question box and preaching every evening during these meetings. Two young souls made the good confession and came out on the Lord's side. May they be faithful to the end. Much interest was manifested throughout the entire conference. May the seed sown bring forth much fruit that we may all be more true and shining lights in this world.

WM. H. HOSTETTLER,  
J. M. SCHLEGEL Secretaries.

Confessing All.—A girl who wished to conquer a habit of sharp speech that she noticed in herself tried the experiment of confessing in prayer each night every unkind remark she had made during the day. The change in her talk was soon very marked. "I felt so ashamed as I repeated such words before God," she said, years afterward, "that all day long I tried to guard against having any to confess the next night. I grew to hate the sin, and then, of course, I stopped it. The trouble had been that I really didn't hate it, though I thought I did."

For the Herald of Truth.

### GOD'S PROMISE TO HEAR PRAYER.

I know of prayers that have received an immediate answer. God's part is perfect and righteous. His people are chosen from the world. They are to be a peculiar people. The practical question that confronts us right here is, Am I a child of God? Is my heart set in order to receive the heavenly gifts? God knows the exact condition of my heart; do I? If so, can I say with Paul, "Is it a small matter to be a judge of men? I, even I, dare not judge myself—it is God that judgeth."

I will pray to my God that he may give me light, as he is in the light, that I may be able to discern between godliness and worldliness; this is my sincere prayer for myself and others. But can I stop here? No. If I am in the light as he is in the light, it will lead me to go forward and onward. I also pray for my children, as they are out of God's promises. I pray the Father to draw them that they may find redemption through Jesus Christ, our Lord. This is my earnest and sincere prayer. But still they remain away from God, prayer. But still they remain away from God, prayer. But still they remain away from God, prayer.

My prayer is not accepted before God. What shall I do? Is God not true to his promises? Surely God is true and faithful to every promise he ever made, and whosoever cometh to him he will in no wise cast out or turn away. Whatsoever we ask in Jesus' name that will he do. We must learn to be patient and give all our troubles and cares into the heavenly Father's hands. May I not myself be in the way? What does repentance mean? It means conviction, a sense of our sins, a sense of our lost condition; it means sorrow, a godly sorrow for our sins, and a turning away from all sin and unrighteousness; it means faith in Jesus Christ and the promises of his word; it means a change of heart, a regeneration, a dying unto sin, and all forms of unrighteousness and disobedience; it means a resurrection from the death of this sinful life unto newness of life; setting our affections upon heavenly things and not upon the things of earth; it means coming from darkness unto the light and being converted from the power of Satan unto God. When we have passed through all these experiences our hearts will be changed and we will love him; we will love what he loves and we will hate what he hates, because his Spirit dwelleth in us and will guide us into all truth. We will likewise in this condition love and cherish his word and read it that we may learn to know his will and his ways. While reading God's word we will examine ourselves as to whether we are in harmony with the teachings of that word, and we will read with reverence and holy fear, because it is the divine word.

We mothers sometimes do not in all things set the best example for our children. We may have family worship, but that is not all we need. When we pray we should ask God to reveal to us our hidden sins and to enlighten our minds and hearts, and anoint our eyes with the spiritual eye-salve, that we see and understand spiritual things, and that he may bestow upon us all necessary spiritual and temporal blessings.

But now what is our life? What kind of an example do we give? Am I rough and unkind to my children, or to my neighbors, or others with whom I associate? In our conduct, in our appearance, in the furnishing of our houses, in our equipage, in our associations, in our recreations, in all we do and all we enjoy or engage in, let us ever remember to do all in the fear of God and with an eye single to his glory; not to please ourselves, but to please God and build up his Zion, his kingdom upon earth. Let us in all things seek first the kingdom of God and his righteousness.

"Not until men and women carry their religion into their wardrobe and their consciences into their shopping can we expect much progress in morals or in religion."



## TIDINGS FROM THE CHURCH AT HOME AND ABROAD

### FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P. India. Stations: Sundargan, Rudri, Leper Asylum, Bahadragan. J. A. Resler, Supt.

### HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.  
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.  
Chicago.—Hoyle Avenue Mission, Cor. 33d Street and Hoyle Avenue.

Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Honderich, Supt.  
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4. Noah H. Mack, Supt.  
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.  
St. Wayne.—1209 St. Mary's Ave., St. Wayne, Ind. J. M. Hartzler, Supt.

Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1804 East Eighth Street, Canton, Ohio. F. R. Lantz, Supt.  
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.

### BENEVOLENT AND OTHER INSTITUTIONS.

Orphan Home.—West Liberty, Ohio. A. Metzler, Supt.  
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Mininger, Supt.  
Old People's Home.—Oreville, Pa. A. K. Diener, Supt.  
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Virginia, Jan. 26, 1908.—Through the mercy of God I will write and send you my subscription again for another year. I read in the Herald that the brethren are going to have a Bible conference in Allen Co., Ohio, during February. I should be very glad to be there also, but we cannot always do as we would like. I would like to enjoy the privilege of being there and receiving the blessing coming from such a meeting. This world is really a very unfriendly world—life is short and full of trouble. May the Lord bless you all, is my prayer. COR.

From a private letter we learn that the Strasburg congregation, Lancaster Co., Pa., has enjoyed quite an awakening in the spiritual life by means of a continued meeting. Our correspondent writes, "I am very thankful to be able to write that we are having a series of meetings at this time and that these meetings have resulted in forty-three confessions at this time and we hope that more may be led by the divine Spirit to make the wise choice. It is a work in which all should be interested." The Lord add his blessing.

Bro. J. M. Nunemaker of La Junta, Colo., writes us in regard to a communication which, though written to us as a personal letter, we considered of sufficient importance to publish, and accordingly do so. In stating, however, that \$10,000.00 more money would be needed to finish the Sanitarium, Bro. Nunemaker fears a misunderstanding may occur and offers the following explanation. He says, "It will require \$10,000.00 more to complete the Sanitarium, but of this amount we have subscribed already \$5,000.00 and therefore need only \$5,000.00 more than we have on hand and promised. Bro. D. Brunk is starting east tonight (Jan. 23) to solicit the necessary funds, and if he succeeds in getting \$5,000.00 more we will have sufficient to complete the building."

Newkirk, Okla., Jan. 29, 1908.—To all Herald Readers:—Greeting in the Redeemer's name. On Jan. 4 Bro. Jacob Berkey of Manchester, Okla., came into our midst to conduct a series of meetings. The bread of life was broken into such small crumbs that any person desiring to know the truth could be a partaker of the same. The meetings closed Sunday evening, the 19th. There

were three converts during the meetings; some were under deep conviction—simply halting between two opinions. Our prayer is that they will choose to serve their Master before it is too late. May the Lord bless the dear brother in his labors and may he ever prove faithful in discharging his duty in the fear of the Lord.

Bro. Aaron Good of Sterling, Ill., who is taking a trip through the West and holding a series of meetings in various congregations, stopped off with us a few days, during which time he conducted three interesting meetings. Bro. Benjamin Miller of Newton, Kan., accompanied him to this place. May the Lord's richest blessings rest upon him. COR.

From Osceola Co., Mich.—The recent meetings held by the brethren D. J. Johns and S. E. Alliger were certainly a great help to the brotherhood there. They resulted in eight conversions, all of whom were baptized and received into church fellowship. Two were reclaimed and four received by letter. Menno S. Stover was also chosen and ordained to the office of deacon. May the Lord continue his rich blessing to the growing congregation at this place.

Goshen, Ind., Jan. 28, 1908.—Dear Readers:—Greeting. On Sunday, Jan. 26, the people of Yellow Creek congregation met again for worship after not being permitted to assemble for eight weeks on account of a smallpox epidemic. Many who had been quarantined for a number of weeks were again welcomed at their usual place of worship. Sunday school was reorganized and the following officers elected: Superintendent, M. S. Wambold; assistant superintendent, Wm. Hoover; secretary and treasurer, Grace Wambold; choristers, J. F. Buzzard and Oscar Culp. COR.

Archbold, Ohio, Jan. 26, 1908.—To the Readers of the Herald of Truth:—The Fulton county congregation has decided to build two more meeting-houses this coming summer, as there is no longer room enough in the old house of worship. Bish. Eli Frey left for Belleville, Minn. Co., Pa., on Jan. 25 to conduct a Bible conference at that place. SARAH SAUDER.

McVeytown, Pa., Jan. 27, 1908.—To the Brotherhood in Christ:—Greeting in His name. As we are having Sunday school only every other Sunday in this quarter, and Jan. 12 being the day for Sunday school, it was so very rainy and unpleasant that only a few came. So on Jan. 26 we had our first Sunday school in the new year. The interest is good and many good thoughts were presented. Bro. and Sister Levi Blough of Johnstown, Pa., were with us and Bro. Blough gave us an interesting talk on the subject of purity and holiness. We are also glad to say that Bish. D. J. Johns of Goshen, Ind., is expected to be with us for some time to hold a series of meetings, after he is through with his work at Belleville. We pray that God's blessing be in the meetings, as the feelings of the unconverted regarding God's word seem to have become very cold. COR.

La Junta, Colo., Jan. 23, 1908.—Dear Herald Readers:—Greeting in Jesus' name. Having spent about three months at La Junta, Colo., most of the time working on the Sanitarium, I thought a few lines regarding the work might be of interest. The brethren are putting up a plain but very substantial building and they hope to have it ready for patients by April or May. By what I have seen and experienced while here, I am fully convinced of the need of such an institution by our people and that it is worthy of the support it is receiving and much more. It is surprising to see the number of letters they are receiving

asking for admission. Some of them are almost pleading for a place to be treated for that dreaded disease lung trouble. It is also surprising to see the wonderful effect the climate has on some who come here. One brother came here from Lancaster Co., Pa., since I am here, who, as the doctor claimed, had tuberculosis of the bowels and lungs and looked very bad. To-day he looks quite well and works every day.

I am also glad to say that the much-talked-about fever is entirely gone and while it was and enough, there were very few cases outside of the city of La Junta. There were also very fatal cases even in the city. There was only one fatal case among our people and that was not the direct result of the fever, but a complication of diseases. There are over 100 members here, and in the five years since our people began to settle here there have been but four deaths, three infants and one adult, with the exception of three consumptives who came here too late to be helped, and died.

In conclusion I will say that I am very favorably impressed with the needs of a sanitarium and trust our people will lend a helping hand so that the work may speedily be completed. The plastering is nearly ready for the whitewashing. It will then be ready for finishing and furnishing. God bless all. MARTIN SPRINGER.

Mennonite Old People's Home, Marshallville, Ohio, Jan. 23, 1908.—Dear Brethren and Sisters:—Greetings in the name of Him who daily loadeth us with benefits (Psa. 68:19). We thought perhaps a few lines from this part of God's vineyard might be appreciated by the readers, as many of you have been much interested in the work here. While the needs of this institution are many, we rejoice in this that He who clothes the lilies of the field; He who cares for the sparrows so that not one of them is forgotten; He who has the very hairs of our heads all numbered, has by no means forgotten the cause of the aged needy ones at this place. Our hearts swell with gratitude and praise at the remembrance of his goodness to us.

Our working force has been increased by the arrival of Bro. and Sister George J. Schmidt, whose home is in Saskatchewan, Canada. We surely praise the Lord of the harvest for willing workers.

We wish to heartily thank all who have been making this work possible by prayers, money, clothing or provisions, as they were all much needed and appreciated.

We see such an interest manifested among the brethren and sisters, throughout the churches that it always makes us rejoice and spurs us on with new zeal and courage in the work, reminding us that God is fulfilling his promise in Phil. 4:19. We are just beginning to realize the meaning of the Scripture, "It is more blessed to give than to receive." While it is a blessed thing to receive, yet the greater blessing goes with the giver, and he who has that God may reward you all according to Mal. 3:10.

Some of the much-needed improvements have been made; namely lights, new furnace, heating plant improved and enlarged, laundry outfit, elevator, etc., but there yet remain many things undone. The painting of the building inside and outside has been postponed.

There are twenty-six inmates under the care of the Home at this time; considerable sickness has been in our family during the fall and winter, and on account of various infirmities, five are not coming to the tables at this time.

We have preaching services every Lord's day afternoon, unless a minister fails to respond to his call; Sunday school lessons study every Wednesday evening and workers' meeting every second Sunday evening.

Remember us at the throne of grace that we may be enabled to fulfil the purpose of our creation. We remain yours at the dear needy ones, J. D. and HETTIE B. MININGER.

The Bible Conference at Berlin, Ontario, it is reported, was a very pleasant and we hope a profitable season. Meetings were held every evening during the week of the conference and were continued also during the following week. There were at last report nine confessions and more expected. Bro. M. S. Steiner left Berlin at the close of the Bible conference in response to a call for him to report at Scottdale immediately. Bro. Shetler began a series of meetings at Breslau after the close of the Berlin meetings.

Kulpaville, Pa., Jan. 27, 1908.—Sarah, youngest daughter of Bro. David C. Wismer of Franconia, died Jan. 10, 1908, of inflammation of the bowels, aged 1 Y., 7 M., 17 D. Funeral was held at the Franconia meeting-house.

Bro. John H. Wasser of Lower Salford township died Jan. 22, 1908, of paralysis, aged 65 years. His funeral was held on Monday, Jan. 27, 1908, at the Lower Salford Mennonite M. H. He leaves a widow and five children to mourn his death. Sister William S. Kriehe of Lansdale is laid up with la grippe. The wife of Rev. Jacob Stover is also suffering with la grippe, which affects her heart.

Bro. C. B. Allebach, of the Towamencin congregation, attended a funeral at Souderton last Sunday and conducted the services.

Bro. Jacob R. Lox of near Souderton, Pa., has recently been very sick with urinary troubles, but at present writing is improving. COR.

Lebanon, Leb. Co., Pa., Jan. 28, 1908.—To all Herald Readers:—Greeting in Jesus' name. We just closed a series of meetings at Gingrich's M. H., in which Rev. Noah Mack conducted the services and by which we, as a small congregation, were very much refreshed. These meetings commenced on Jan. 18 and closed the 24th. The texts were as follows: Eccl. 9:10; Prov. 8:17; Jer. 9:1; Matt. 16:25-27; Rom. 8:3; John 1:29; Jonah 3:10; Luke 7:50, "Thy faith hath saved thee; go in peace." Matt. 25:10; Luke 7:14, "Young man, I say unto thee, Arise." Mark 11:16; Matt. 24:37, "As the days of Noah were, so shall also the coming of the Son of man be." One confession was made, but there were many under deep conviction who did not heed the call. Let us pray earnestly that we may all prepare to meet our God before it is too late. A SISTER.

For the Herald of Truth.

### A TESTIMONIAL.

Greeting in the name of Jesus. I am glad to say that I am one of God's lambs. I was asked to write a little of my life before I came to confess Christ. I used to be a bartender in a saloon in this city (Canton, Ohio), and it was a very bad place for me to be. My brother-in-law used to talk to me to leave the place, but I would laugh at him and say, "It is all right; I am having a good time," and I thought I was. But I soon found out that I was getting deeper into sin.

But then I did not care and then I got into trouble and had to leave the state. I was gone two months and then came back and again went to work at my trade, that is, a saloon. But then I was not satisfied. I had to drift back to drinking whiskey, and the result of that you will know. I was a blessed hour for me. Then after services thirty days. After I had served twenty-five days I was released and then I made a resolution to stop drinking, but I did not hold out, and started again in another Ohio city, and there was again arrested and taken back to the workhouse for three months.

My friends, I will tell you, there it was where I started to look into this matter of serving the Lord. I had to go to the chapel every Sunday; we had preaching and singing for one hour, and it was a blessed hour for me. Then after services I was locked up again, and there I used to pray to God that I might get out of that place, and my prayer was answered. This I know that my

prayers were answered, for I got out before my time was up.

But I did not heed the calling of the Lord. I went on drinking just as before. I came back to Canton and went to the mission with friends, and I was talked to, and I said I would think it over, and I did. My sisters were praying for me, and now their prayers have been answered and I am happy. Now I know I can go out and walk up the street with a smile on my face, instead of a frown. I meet some of my old friends who were my friends in sin, and they tempt me to go with them and have a drink. But "No" is my answer. And now that I have given my heart to God and walk in his light I hope and pray that I may always walk with Him who sitteth on the throne even to the end.

I ask all the brethren and sisters to pray for me that I may keep within me his sacred name and always serve him.

Your brother in Jesus' name,  
Canton, Ohio. W. H. BENTLEY.

The above is the testimonial referred to by Bro. Lantz in his letter given last week under "Tidings," and we are sure that it will be read with deep interest by all. This is now some of the real, living fruit that comes from conversion, mission work. By the fruit the tree is known. By a man's work we judge his character and his Christian life; and when our missions go on the rescue work and from the slums and dens of vice bring up lost souls, leading them to the feet of Jesus and bringing them away from the haunts of sin that they become temperate and pure in their lives and help to save others—when we see these things as fruits of the mission, we know that God is blessing the work and his name is glorified. EDITOR.

For the Herald of Truth.

### THE FIRST BIBLE CONFERENCE IN DHAM-TARI, INDIA.

By Geo. J. Lapp.

At the beginning of this new year we have great reasons to thank our heavenly Father for the many blessings he has bestowed upon us. During the last week we were privileged to enjoy one gospel feast after another. There had been special prayer for some time that God would open the way for more direct gospel teaching to the native people. After some planning and the appointing of a committee it was arranged to have a seven days' meeting in a grove near the girls' orphanage. No large auditorium was erected, but a plot of ground was cleaned, and upon that the people sat and the trees and sky formed the ceiling. We will give the program in full, from which a better idea will be formed of the nature of the meetings.

Thursday, Dec. 26, A. M.—Devotional. "Fall of Man and Sin," G. J. Lapp. "Redemption," J. N. Kaufman. "The Rock that is Higher than I" (Psa. 61:2), M. C. Lapp.

P. M.—Song service. "Being reconciled to God" (John 6:44), Native Brother, Sid Gopal. Workers' meeting, J. A. Resler.

Friday, A. M.—Devotional. "Faith," J. N. Kaufman. "Repentance," G. J. Lapp. "Separate life unto Christ through the cross," J. A. Resler.

P. M.—Song service. "Light of the Gospel," Native Brother, Johan. Workers' meeting, M. C. Lapp.

Saturday, A. M.—Devotional. "Conversion and Regeneration," G. J. Lapp. "The Race of Faith" (1 Cor. 9:24-27), Native Brother, Elia.

P. M.—Song service. "What think ye of Christ?" M. C. Lehman. Workers' meeting, J. N. Kaufman.

Sunday, A. M.—Devotional. "Baptism," J. N. Kaufman. "Change of heart through the power of the blood," Native Brother, Patras. "Communion and Feet-Washing," G. J. Lapp.

P. M.—Song service. "The true and the deified Nazarene" (Num. 6:1-8), M. C. Lapp. Workers' meeting, G. J. Lapp.

Monday, A. M.—Devotional. "Marriage," G. J. Lapp. "Blood Guiltiness," Native Brother, Sid Gopal. "Non-Conformity," J. N. Kaufman.

P. M.—Song and baptismal services. "Ways of Losing Power," M. C. Lehman. Workers' meeting, L. Ellen Schertz.

Tuesday, A. M.—Devotional. "Worship," J. N. Kaufman. "The Sheep of Christ's Fold," Native Brother, Johan. "Heaven," G. J. Lapp.

P. M.—Song service. "Christ's Call to All," J. A. Resler. Baptismal service. Workers' meeting, M. C. Lehman.

Wednesday—Sermon, "Behold, the Lamb of God" (John 1:36), J. N. Kaufman. Communion service and feet-washing. Closing address, "Proper Use of the Light" (Luke 11:34-36), M. C. Lapp.

Except a few days, the lepers from the leper asylum attended and took part. It was inspiring to see their keen interest in the work. When the pastork of the broken emblems and stretched forth their fingerless hands to receive the bread we all were touched, but God blessed them.

The first converts from the village were baptized on Monday afternoon. They had been thinking long about accepting Christ as their Savior, but friends and caste were hindrances to them. Now they are one more home for Christ.

A number of orphan boys who had been under instruction for about a year and who had been asked to wait for some time, were received by baptism on Tuesday.

Most of the people walked from their respective homes. Those who had babies to carry placed them in baskets and placing their food for the noon hour in another, the father balanced the baby basket and the food basket over his shoulder by means of a stout stick to which he tied the baskets with a rope. None of them had carriages. A few of them and the missionaries had bullock carts and were happy.

Many who had fallen into various kinds of sin made confessions and restitution. When they had wronged their brethren or common men they had stolen they returned, and most of them manifested a changed life.

The workers' meetings were devoted to talks by the native Christians. They varied. Sometimes it was mostly prayer service, several praying at the same time. Again it was testimony, or confession of sin, or praise service. One poor boy who is mentally weak and is looked upon as idiotic, rose one afternoon and tremblingly confessed to sin, testified to what blessings he had received, etc. God had moved upon that poor heart that no one thought was capable of being moved. The power of God was manifest.

One native brother volunteered to consecrate a part of his living toward the support of some native brother who can devote his whole time to preaching the gospel. Others volunteered to do the same thing, and on the last day steps were taken to appoint a committee or council of native workers and missionaries who shall make whatever arrangements are necessary to send out who is full of the Holy Ghost and power, and who shall be supported wholly by the native Christian people.

Two ignorant widows, who cannot read or write, were baptized. They confessed their sin, but thought themselves unworthy because they could not learn. But God has blessed them, and they are rejoicing in his service.

Pray for the work and the workers and the native church, that it may become a power in God's hands. We rejoice that God has counted us worthy of seeing such a large number of Christians from this vicinity alone come together and feast upon God's word.

About 350 assembled on Wednesday. About the same number was the average attendance during the meetings.

Dhamtari, C. P., India, Jan. 2, 1908.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: BALTHASAR HUBMAIER, THE ARDENT WORKER. Zech. 2: 1-9. (Historical) Feb. 16, '08

## THE LESSON MOTTO.

God help us to stand by the landmarks which our fathers have set. In all that stands for devotion, faithfulness to evangelical principles, consecration and willingness to suffer for the sake of the gospel, help us to follow their example.

## DAILY READINGS.

- February, 1908.  
10. M.—The fearless preacher. Acts 2:14-41.  
11. T.—The ardent worker. Rom. 1:8-16.  
12. W.—Laboring under difficulties. Acts 13:49-15:7.  
13. T.—The true worker's motto. 2 Cor. 12:9-15.  
14. F.—The evangelist's calling. 1 Thess. 2:1-13.  
15. S.—The evangelist's prospect and joy. 1 Thess. 2:14-20.  
16. S.—Balthasar Hubmaier, the Ardent Worker. Zech. 2:1-9.

## A SUGGESTION.

We would suggest that the leader carefully read Bro. Horsch's able article on Hubmaier's life and be prepared to give a talk on the same, using the texts suggested for the daily readings as illustrative of the conditions and experiences which men of Hubmaier's type often meet. We pray that a thoughtful study of such men may give us new inspiration to work for the upbuilding of Christ's kingdom to-day. Hubmaier was not without his weaknesses and faults; neither were David, Moses, Samuel and other men of God. But we cannot recall the awfulness of the trials and the extremes of mental and physical anguish through which Hubmaier passed in prison and in the torture chamber, but when he was himself he boldly renounced and condemned his momentary weakness, and finally, as a true witness for Christ, gave up his life for the principles he believed and taught, thus removing the stigma that his enemies and apologists for defensive warfare would heap upon him, of having been a weakling and a traitor to his profession.

## BALTHASAR HUBMAIER.

By John Horsch.

Among the leading Anabaptist preachers there was none who had, previous to his baptism, occupied so eminent a position of honor and whose reputation had spread so far, as Balthasar Hubmaier. He was born about 1480 at Friedberg in Swabia, South Germany (hence his Latin name, Pacimontanus-Friedberger). At Augsburg he attended the Latin school and in 1503 became a student at the University of Freiburg. Here the famous Dr. John Eck (later a prominent opponent of Luther) was his principal teacher. He received the bachelor's degree with distinction and in 1512 the degree of doctor of divinity was conferred upon him by the University of Ingolstadt. About the same time he accepted a call to a professorship in the same institution. In 1515 he was elected prorektor (acting president) of the university. In the following year he became preacher at the cathedral of Regensburg (Ratisbon). Later he accepted a pastorate in the city of Waldshut on the Rhine.

Waldshut is situated not far from Zurich in Switzerland, the city of Ulrich Zwingli. When Zwingli in 1522 began to preach against certain Romish doctrines and abuses, Hubmaier soon fell into line and became "Zwingli's good friend," as Bullinger informs us. In May, 1523, Hubmaier had a conference with Zwingli on the subject of baptism. He advanced the idea that infants should not be baptized, the ordinance being instituted for believers. Zwingli did not oppose this view at that time. In November of the same year we find Hubmaier again at Zurich, where a great disputation was held on the Mass and

images in the churches. Among the speakers on the Zwinglian side were Hubmaier and Conrad Grebel, while Louis Heter acted as secretary. In the course of the discussion Grebel urged the necessity of immediate and thorough reforms. Zwingli replied, the government would decide the questions of actual reforms. Against this answer Simon Stumpf, another friend of Zwingli, but later an Anabaptist leader, protested, telling Zwingli that he had "no authority to give the decision into the hands of the governments, but the decision is already given," the points in question having been proven unscriptural.

In September of the following year (1524) Hubmaier wrote the famous treatise, "Of Heretics and their Burners," in which he boldly advocated the Voluntary Principle, condemning all persecution for the sake of faith. In his opinion heretics "ought to be treated with no other than moral means of persuasion and instruction." "It follows," he says, "that inquisitors are the greatest heretics of all, since against the doctrine and example of Christ, they condemn heretics to the stake, and before the time of harvest root up the wheat with the tares."

Zwingli, in one of his books, praised the citizens of Waldshut for the attitude which they took in matters of church reformation. The city belonged to Austria and the Austrian government demanded that they stop the mouth of their "heretical" preacher. Although they were loyal to the government they declared that there must be liberty to preach the gospel. But toward the end of the year 1524 Hubmaier stepped out boldly with a denial of the validity of infant baptism. He joined the party of those who in Zurich were called Radicals, among whom Grebel, Heter, Stumpf and Manz were leaders. Hubmaier believed that Zwingli also would accept this teaching on baptism, but this hope was never realized.

As intimated above, there was primarily no controversy on baptism between Zwingli and the Radicals. Even a few years later Zwingli confessed, "This error also misled me some years ago, so that I thought it would be much more suitable to baptize children after they had arrived at a good age." Other passages of similar import could be quoted from his writings. But as soon as he realized that the introduction of believers' baptism would mean the organization of a new church on the Voluntary Principle, in other words, that the introduction of the baptism of believers would necessarily bring the abolishment of state-churchism, Zwingli became one of the most determined defenders of infant baptism.

It is unnecessary to say that the Roman Catholic church was before the rise of Zwingli the state-church in Switzerland and indeed in all western and central Europe. Civil law as well as the law of the church required that every new born child should be made a member of the state-church by baptism, which was believed to be regeneration, and that he should remain a member of his life whether he be saint or sinner. Excommunication took place for heresy or false teaching only, and was followed by executing the victim. Now Zwingli's reform program was to the effect that certain Romish usages and doctrines should be abolished by the civil government and a new state-church (the Zwinglian) should take the place of the old, every inhabitant of the country being compelled to hold membership in it and every newly born child being received into it by baptism, even as formerly into the Roman Catholic church.

Now the Radicals, called afterward Anabaptists, had, through the study of the Scriptures and from the fact that many members of the state-church

lived in the most heinous sins, been led to see that such a church is far from what a Christian church should be and they were, moreover, convinced that even the purest Christian church could not fail to become worldly if it consented to a union with the state in the sense of becoming an exclusive state-church. They recognized a great wrong in the practice of making unconverted infants members of the church. Was this not contrary to all New Testament teaching and practice? Not baptism, they said, but the new birth makes a Christian. According to the Lord's teaching and the apostles' example believers only should be baptized and received into the church and those who have been received may hold membership as long only as they live the life of a Christian. Zwingli, on the other hand held that all inhabitants should be members of the church as heretofore and since an exclusive national church could be maintained by the strong arm of the state alone, that church and state should be united. These were the principal points at issue between Zwingli and the Radicals.

In the month of January, 1525, believers' baptism was introduced through George Blaurock's influence (who not improbably had become acquainted with Waldshutian teaching) among the Radicals at Zurich. About Easter of the same year Hubmaier was baptized with about sixty others, by William Reublin, at Waldshut. Many others were baptized by Hubmaier, the water being applied with a dipper. Feet-washing was also introduced. Hubmaier was elected minister of the newly organized congregation.

In December of the same year the approach of the Austrian army compelled Hubmaier to flee from Waldshut. Threatened by persecution on every side, he decided to go to Zurich. He arrived in that city "a mortally sick man" and was cast into prison. Later he complained that Zwingli undertook to teach him another faith through the heathen. And, sad to say, Hubmaier permitted himself to be "converted" by the heathen of Zurich. After all the sufferings which he was made to undergo for the principles in which he believed, he declared himself willing to recant. But when he was taken to the cathedral to read his recantation in public, he lifted up both hands to heaven, protesting that he had suffered much in his conscience during the night; it was an impossibility for him to recant and to say that he did not believe in the principles in which he believed. He proceeded to defend believers' baptism. At once he was led back into the prison. Somewhat later, after he had been cruelly tortured, he performed his recantation and was released. At the same time he wrote a little book in which he confessed his adherence to Anabaptist principles.

From Zurich Hubmaier went to Nikolsburg in Moravia, Austria, where he arrived early in July, 1526. Here he labored for about one year with remarkable success. The barons of Lichtenstein, Leonard and John, the rulers of the domain of which Nikolsburg was the principal town, appear to have formerly been under Hussite influence. They not only protected the Anabaptists, but themselves received believers' baptism by Hubmaier. Among his co-laborers at Nikolsburg were Martin Godelme, formerly Roman Catholic suffragan bishop of Olmütz, John Spitalmaier and Oswald Glätz. The church at Nikolsburg prospered and the membership became very numerous.

Much of Hubmaier's time was given to literary work. Within about one year he published at Nikolsburg not less than eighteen small books. (Continued on next page.)

## Young People's Department

The accident bulletin issued by the Interstate commerce commission for July, August and September, 1907, shows a startling increase in the number of railroad casualties, the number for that period being 23,063, including 1,339 killed and 21,724 injured, an increase of 157 killed and 3,066 injured over the corresponding period of 1906. The damage to roadway and equipment for that time amounted to \$3,605,596. Carelessness, disobedience of orders and fast running are chargeable with the great majority of the accidents. How like the journey through life!

Down in Kentucky, where whiskey and tobacco business has flourished side by side for many a year, the tobacco end of the business is being seriously disturbed these days. A league known as the "night riders," representing the Tobacco Association, which aims at the maintenance of high prices by restricting the acreage of tobacco, has gone about the country burning down the tobacco barns and demolishing the property of those not belonging to the association. Hundreds of thousands of pounds of the weed have thus gone up in big smokes that would otherwise have found their way through the mouths of the weed-eaters and brewers.

(Continued from preceding page.)

The noted printer Simprecht, Sorg, called Froeschower of Zurich, an Anabaptist, who had taken refuge in Moravia, became his publisher.

The Anabaptists were tolerated not only by the Lichtensteins, but by some of the Moravian nobles. They resembled the Moravian Brethren (Hussites) who were favorably known to the nobles. In the province of Moravia the authority of the king was at that time too feeble to compel the nobles to take a decided stand against the dissenters. But in July, 1527, King Ferdinand (of Austria) succeeded in having Hubmaier apprehended and carried to Vienna. As formerly in Zurich, he was again subjected to the torture in the castle prison Greissenstein. The death sentence was pronounced upon him and he was burned March 10, 1528, as an arch-heretic. His last words were, "Jesus! Jesus!" His heroic life had opportunity to encourage and cheer him while in prison. Three days after his martyrdom was executed by drowning in the Danube.

In the Index of Prohibited Books (published by Pope Pius IV.), Hubmaier's name stands in the fourth place, preceded only by Luther, Zwingli and Calvin. This doubtless was due to the fact that Hubmaier was the most gifted writer among the Anabaptists. His recent English biographer (Vodder) represents him as the Anabaptist leader. He was the leader of one party among the Anabaptists, namely the "Schwertler," as they were called in Moravia, the men of the sword, i. e. those who, with the barons of Lichtenstein, believed it right for a Christian to take part in war. The other party were the Swiss Brethren, among them Grebel, Manz, Blaurock, Sattler, Hut, Wiedemann, Schiemer, Schaffner and Marbeck were leaders. In Moravia this party was called "Staeblen" (men of the staff, i. e. of non-resistance).

When Hans Hut came to Nikolsburg in 1526 he found the Anabaptists to sanction the use of the sword within the Christian church. He had a long discussion with Hubmaier in the castle of the Lichtensteins. In consequence of this debate several of the leading men in the church at Nikolsburg, among them Oswald Glätz, accepted the principle of non-resistance, uniting with the church represented by Hut. John Spitalmaier remained on Hubmaier's side and later became his successor. The "Schwertler," however, as a party among the Anabaptists, did not long outlive their first leader. It is worthy of notice that it was the principle of non-resistance which made a church of martyrs of the Anabaptists. Had the great Anabaptist party believed

in the use of the sword they would have endured persecution only as long as they were not strong enough to turn the sword against the persecutors. "Those who take the sword shall perish by the sword," martyrs they are not.

It is probable that immediately after he had received believers' baptism, Hubmaier did not deviate from the general Anabaptist teaching on non-resistance. We know that Jacob Gross of Waldshut, an Anabaptist leader, who had been imprisoned at Greissenstein Hubmaier appeared by him, adhered to this principle. And while in prison at Greissenstein Hubmaier informs us, "he remembered that he had unjustly opposed John Hut in a few points; he became convinced that he had yielded too much to the world in worldly liberties, in order to retain the use of the sword. He was moved to write to Nikolsburg to the church, but especially to his brother Martin (Goetschel) to discuss what does not give a good light." (Later we find Goetschel on the side represented by John Hut.) The chronicler adds that it was for this cause that Hubmaier was condemned to death, intimating that there would have been hope for his release had he maintained his former position. "Thus he remained faithful to the extent of his light, especially as touching baptism and the Lord's supper, of which his teaching was thorough." As concerns the subject of baptism it is indeed not believed that any writer after him excelled Hubmaier. His tracts on baptism ought to be republished.

Hubmaier, after some deviations and mistakes, died a martyr for the truth of the primitive gospel. His death was not in vain. To-day we reap the fruit of what the martyrs have sown with tears and blood. Let us ask God for the best of nobles and faithfulness. Says Hubmaier, "It is in vain to kill the divine truth and although she possible to kill her (the truth) for a long time be out of the world, she will rise again on the third day victoriously to reign and to triumph."

Birmingham, Ohio.

## SUBJECTS FOR TALKS OR ESSAYS.

1. The religious world in Hubmaier's time.
2. A comparison of sixteenth century and twentieth century conditions.
3. What do our martyr forefathers teach us?
4. The blessings and advantages of religious liberty.

## MARRIED.

Hersherberger—Troyer—On Jan. 22, 1908, at the home of the officiating minister, Bro. Josiah Hersherberger of Holmes Co., Ohio, and Sister Sadie Troyer of Lagrange Co., Ind., were united in the holy bonds of matrimony by Y. C. Miller.

Litwiler—Good—On Jan. 19, 1908, by Bish. J. C. Birky, near Hopedale, Ill., Bro. John Litwiler and Sister Phoebe Good.

## DEATHS.

Miller—Stephen Miller was born in Holmes Co., Ohio, July 12, 1839; died at his home near Middlebury, Ind., Jan. 10, 1908, of paralysis; aged 68 Y., 5 M., 28 D. He came with his parents from Ohio to Lagrange Co., Ind., in early manhood he united with the Amish Mennonite church, of which he was a faithful member at the time of his death. He was 19 Y., 10 M., 18 D. when he was united in marriage to Elizabeth Troyer, who survives him with two daughters, five grandchildren, four brothers and two sisters. While his death was sudden and unexpected to many, we believe it was not unexpected to him; for when he was apparently well he remarked to his friends that he would not be on earth very long any more. Now while his place is vacant and his voice is silent, may his virtues be remembered and may there be peace to his ashes. Burial services were held at the Clinton Amish M. H. Jan. 31 by Jonathan Kuriz in German from Phil. 1:23 and Silas Yoder in English from 1 Kings 20:1.

Zehr—Christian Zehr was born in Lorraine, France, on March 6, 1835; died Dec. 14, 1907; aged 72 Y., 9 M., 8 D. He was united in marriage with Catherine Roth, Jan. 31, 1861. To this union were born thirteen children, six sons and seven daughters. He leaves his wife, four sons, two

daughters, thirteen grandchildren and four great-grandchildren; also five brothers and three sisters. Two sons and five daughters preceded him to the spirit world.

Yoder—Dorothea Ray Yoder was born Nov. 5, 1905, and died at the home of her parents near Kalona, Iowa, Jan. 8, 1908; aged 2 Y., 2 M., 3 D. She leaves father, mother and one brother to mourn her death. She was a granddaughter of Bro. and Sister Yost Yoder of near Nappanee, Ind.

Mowrer—On Jan. 26, 1908, in Lancaster, Pa., Mary Ellen, wife of Alfred Mowrer, in her fifth year, from tuberculosis. She was a member of the Mennonite church and is survived by her husband, one son and six daughters. Funeral on the 29th. Interment at the Laurel Hill cemetery.

Martin—On Jan. 28, 1908, near Ridenbach's Store, Lancaster Co., Pa., of pneumonia, Moses Martin, aged 70 years. He was a member of the Mennonite church. Survived by his wife and five children. He was buried at Isaac Martin's private burying ground.

Hug—Charles, son of George and Lena Hug, was born in the city of Elkhart, Ind., Sept. 12, 1882. He lived in Elkhart with his parents until about two years ago, since which time he has had his home in South Bend, Ind. Not feeling well for a week or more, he came to his home in South Bend, Ind., feeling quite ill, he rapidly grew worse, suffering greatly with nausea and general weakness until Tuesday afternoon when he was suddenly stricken with apoplexy and passed away at 3:55 o'clock, Jan. 28; aged 25 Y., 4 M., 16 D. He died just four months after the death of his father. The death seemed a series of afflictions to have come upon the family. The father died Sept. 26, 1907; a little later Sister Hug's brother's wife in Germany died suddenly in her home without any warning; a little later Sister Hug's house caught fire and was partly consumed with considerable of the contents; several weeks later her brother Henry died in Texas and now four months to the day the youngest son Charles was taken away so very unexpectedly in early manhood. Surely, in the midst of life we are in death. He leaves a deeply mourning mother, three brothers and two sisters to mourn his early death. Funeral services were held at the home on Jan. 30, by Geo. S. Lambar and John F. Funk. Interment at Grace Lawn cemetery. Funeral was largely attended.

Yoder—Levi J. Yoder died of consumption, Jan. 27, 1908; aged 56 Y., 3 M., 3 D. He leaves a sorrowing widow, four sons and four daughters to mourn his departure. Funeral was held on the 30th at the home of M. H. Services conducted by Josiah J. Miller, from Matt. 25:21, 23, and by Y. C. Miller, from John 16:33, last clause. A large assembly of friends and relatives were present.

## FINANCIAL REPORT

Of the Mennonite Board of Missions and Charities for the Month of December, 1907.

## RECEIVED.

Chicago Mission—Mt. Pleasant S. S., Va., \$4.90; A. H. Miller and wife, \$5; Central Dist. Cong., Rockingham Co., Va., \$38; a Friend, Wellsville, Kan., \$1; John Nafziger, \$5; interest, \$4.15; A. R. Miller, \$1. Total, \$59.90.

India Mission—Pleasant Hill (Ohio) Bible Conf., \$18.90; Mt. Pleasant S. S., Va., \$11.69; Bro. and Sister Wm. Eldredge, \$5; Baden Cong., N. Dak., \$2.29; Howe S. S., Mich., \$15.52; Anna M. Augspurger, \$5; Morrison Cove Dist. Pa., \$12; Liberty Cong., Ia., \$4.65; Bro. Greiser, Neb., \$1; Hoaming Glen Cong., \$46; Pea Ridge Cong., Mo., \$12.25; Oak Grove Cong., Ohio, \$28.75; Eliza Betzer, \$10; John Nafziger, \$5; Rolfe Cong., Ia., \$19.50; Baden Cong., N. Dak., \$4.11; Pleasant Hill (Rockingham Co., Va.), \$12; G. Stauffer, \$5; Dan. J. Miller, \$15; G. M. Grady, \$1; from Elkhart, Mich., \$9.65; Salem Cong., Ind., \$10; Palmyra S. S., Mo., \$2.60; A. H. Miller and wife, \$5; S. P. Swartz, \$10; Pleasant Hill (Ind.), \$15; G. S. Fairview A. M. Bible Conf., Neb., \$22.15; from Middlebury Cong., Ind., \$11.77; from Souderton, Pa., \$24.49; R. E. Zook, \$1.50; F. F. B. Reading, Mich., \$2.47; Fulton Cong. (Ohio) S. S., \$46.14; Scottsdale Cong., Pa., \$26.85; W. S. Heatwole, \$10; John Anon, \$1. Total, \$484.08.

India Orphanage—Pleasant Hill (Ind.), \$23.71; India Roseberger, \$15; Dan. J. Miller, \$15; N. S. Hoover and family, \$15; E. K. Alliger, \$7.50; S. L. Wary, \$7.50; M. H. Heatwole, \$10; M. M. Heatwole, \$10; K. P. Heatwole, \$15; M. M. Heatwole, \$10; A. Conf., \$3.50. Total, \$117.21.

Fort Wayne Mission—Salem Cong., Ind., \$10; Goshen Cong., Ind., \$12; H. Miller and wife, \$25.00; A. R. Miller, \$1; Clinton A. M. Cong., Xmas services, \$8.50; Clinton A. M. Cong., personal for workers, \$12.71; S. H. Heasler, \$10; Tolson, \$13.21; Kansas City Mission—A. H. Miller and wife, \$25.00; John Nafziger, \$5. Total, \$7.50.

Old People's Home—Freepoint Cong., Ill., \$8.50; Sugar Creek Cong. Ia., \$25.50; John Nafziger, \$5; S. S. Garber, \$1.80. Total, \$18.80.

Orphans' Home—John Nafziger, \$5; Snavely Estate, \$600. Total, \$605.00.



## HERALD OF TRUTH

Thursday, February 6, 1908.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1883, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

## Subscription Price

The Herald of Truth, one dollar a year; Rundschau and Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.55 a year.

General Fund—Central Dist. Cong., Rockingham Co., Va., \$12; a Bro., Sugar Creek, Ohio, \$5; Fairview Bible Reading, \$2.65. Total, \$19.55.

La Junta Sanitarium—A. H. Miller and wife, \$5; a Bro. and Sister, Fort Wayne, Ind., \$5.75; Elizabeth Yoder, \$1.50; Yellow Creek Cong., Ind., \$5.51. Total, \$27.56.

South America—Volunteer Band, Goshen College, \$2.00.

Armenia—A Friend, \$1; J. C. Augspurger, \$1; S. P. Swartzendruber, \$12; Mrs. Magdalene Miller, \$5; Anna M. Augspurger, \$5. Total, \$24.00.

For R. R. Eberole (Med. Miss.)—J. S. Shoenacker, \$10.50; Aaron Loucks, \$10; a Bro., \$10; Daniel Burkhardt, \$10; D. D. Miller, \$10. Total, \$50.50.

## EASTERN TREASURER

H. S. Muschnan, New Holland, Pa. India Mission, \$5; Strasburg and Brick Cong., \$5.75; Delaware Cong., \$10; Lancaster Cong., \$51.55; Lancaster S. S., \$27.00; East Petersburg Sewing Circle, \$10; East Petersburg Cong. S. S., \$27.50; Paradise Cong., \$15; Cash, 25c; Kraybill Cong., \$27.60; Bossler's Cong., \$18.55; Kinzer's S. S., \$15.85; Little Bible Class, \$20; Honey Creek, \$10; Friend, \$1; Strasburg Cong., \$7; Deep Run & Plumstead Cong., \$15.50; Interchurch S. S. Cong., \$13.50; Ephrata Cong., \$33.25; Metzler's Cong., \$21.75; Salunga & Landview Cong., \$21.75; Chestnut Hill Cong., \$1.50; Willow Street, \$24; Stumpdown and Mellinger Congs., \$55; "Manheim," \$25; Cross Road Cong., \$1.80; Redwell Cong., \$8.13; New Danville Cong., \$10.55; Hancock, \$10; Elm Hill, \$30; Habsacker's Cong., \$50.60; Berylton Cong. and S. S., \$41; Glenrich's S. S., \$20; Lebanon Cong., \$18. Total, \$940.50.

For India Schools—Mennonite S. S. Mission, \$100.00.

Evangelizing—Cash, \$10.00.

General Mission—Hershey's Cong., \$23.05; Erb's Cong., \$11.30; Trustees, Kauffman Farm, \$100. Total, \$134.35.

Welsh Mountain Mission—Anna S. Hostetler, \$5c.

Chicago Mission—Anna S. Hostetler, \$50c.

Fort Wayne Mission—Anna S. Hostetler, \$50c.

Canton Mission—Anna S. Hostetler, \$50c.

Orphans' Home—Anna S. Hostetler, \$50c.

Old People's Home—Anna S. Hostetler, \$50c.

Philadelphia Mission—Anna S. Hostetler, \$50c.

WESTERN TREASURER

Joe R. Stauffer, Milford, Neb.

India Mission—West Fairview Bible Conf., \$22.15.

Kansas City Mission—Mary Ulrich, \$5.00.

General Fund—Joe G. Roth, \$5; V. L. Roth, \$1. Total, \$6.00.

## CANADIAN TREASURER

M. C. Cressman, Berlin, Ont.

India Mission—Hagey's Cong., \$17.33; Biehn's Cong., \$27.25; Gelger's Cong., \$25.82; Carstairs Cong., \$12; Mount View Cong., \$20; Mrs. M. C. Cressman's S. S. Class, \$5.70; Bleinheim S. S. Primary Class, \$1.60. Total, \$128.70.

India Orphans—Aaron Shultz, \$15.00.

## LOCAL INSTITUTIONS

Chicago Mission—A. H. Leaman, Supt., 145 W. 18th St.—Emanuel Stahley, \$2; Ira Buchwalter, \$2; Norman Long's S. S. Class, \$8; John Zook, \$1; Pennsylvania Cong. Kan., \$23.15; Mattie Erbaker, \$5; Metanora S. S., \$11; \$5; N. Shertz and son, \$7.50; Menno Gerig, \$1; Va. Friends, \$5; Bro. Nafziger, \$11; \$5; Lena Conrad, \$1; John Royce, \$100; Daniel Graber, \$1; \$1; Lydia Oyer's S. S. Class, \$11; \$2; Peter Oyer, \$2; two Sisters, \$7; S. S. Class, Elm Dale, Mich., \$1.45; a Sister, \$11; \$5; J. D. Gierstler, \$50c; Mission Friend, \$5; from Minn., \$50; rents, \$23; Bro. Hostetler, \$2. Total, \$267.60.

Fort Wayne Mission—J. M. Hartzer, Supt., 1209 St. Mary's Ave.—Sister Burkholder, \$50; A. Culp, \$1; Allentown Cong., Pa., \$11; Friends, \$1.95; a Bro., \$5; Friends, \$9c; a Sister, \$1. \$1; Zion S. S. Ohio, \$5. Total, \$236.55.

Kansas City Mission—J. D. Charles, Supt., 200 S. 7th St.—Daniel Horst, \$1; Day Nursery, \$3.65; Harmony S. S., \$11; \$18; Amos Neff, \$2; East Union, Ia., \$18.10; Wm. Taylor, \$1; Newark,

## HERALD OF TRUTH.

Okla., \$3.03; S. English, Ia., \$1.55; W. S. Gherich, \$2; Ida Kaufman, \$1; Grandmother Hershey, \$5; Mrs. C. Ruvenacht, \$5; S. E. Alliger, \$1; Abner Yoder, \$1.50; David Eymen, \$5; Ephraim Rasser, \$5; per Chris. Ohrendorf (Christmas dinner), \$9.50; per J. G. Wenger (Christmas dinner), \$19.50; per Elsie Byler (Christmas dinner), \$15; Pennsylvania Cong., Kan., \$23.15; per L. B. Leck, \$2; Enos Miller, \$1; P. J. Ernst, \$2; per Abram Huber, \$4; Mr. Curt, \$20; M. M. Burt, \$2; per Anna B. Littel, \$5; Mr. Tanner, \$50; Unknown, 25c; W. M. Grove, \$1.50. Total, \$159.43.

Canton Mission—P. R. Lantz, Supt.—Eva Yoder, \$1; Pleasant Hill Cong. O., \$18.90; Mrs. Beer, 25c; Found, 42c; Peter Conrad, Ia., \$1; Mrs. Peter Hartzer and daughter, 60c; Simon Greaser's mother, \$5.50; Solomon Hartzer, \$50c. Total, \$236.17.

Old People's Home—J. D. Minsler, Supt., Marshville, Ohio—Oak Grove Cong., Ohio, \$18.93; Masontown (Pa.) Cong., \$1; Souderton (Pa.) Cong., \$25; M. Lehr Estate, \$23.56; labor, \$5.40; Y. Books, \$2.80; Local Board of Trustees, \$521.56. Total, \$791.55.

Orphans' Home—A. Metzler, Supt., West Liberty, Ohio—Benoni Stemen, \$5; George Stemen, 50c; Florence Ashby, \$8; Mary Kelley, \$11; Oak Grove Cong., Champaign Co., Ohio, \$10.00; C. Short, \$2; M. C. Snucker, \$1; E. Miranda, \$2; Masontown (Pa.) S. S., \$1; Milnor (Pa.) Singing Class, \$2.10; Gillie Runkle, \$8; Nellie Scott, \$16; Nancy Hayes, \$5; Obed Miller, \$1.50; Ezra Yoder, \$1; Minnie Rupp and friend, \$1; Sarah Smith's S. S. Class, \$2; P. E. Brunk, \$2; Fannie Zook, \$4; Sister, Beaver Dam, Ohio, \$1; Auditor Mercer Co., O., \$26; Chapel Cong., Ohio, \$17.75; Noah Thut, \$2. Total, \$120.45.

La Junta Sanitarium—J. M. Hershey, Sec.—Rosnoke Cong., Ill., \$53.50; Aaron Harnish, \$10; Wood River Cong., Neb., \$5; Geo. and Henry Cooper, \$1.04; Amos Gierich, \$25; A. C. Swartzendruber, \$25; Ed D. Yoder, \$10; J. G. Hartzer, \$5; H. F. Goertz, \$1; Gerhard Penner, \$50; David Umel, \$1; Jacob Bricks, \$4; Joseph Schrock and wife, \$2.60; C. E. Hirschler, 50c; per J. M. Nunemaker, \$200; Berlin Cong., Ont., \$54; A. Rhodes, \$10; J. H. Swartz, \$25.50; R. P. Swartz, \$1; Abraham Swartz, \$1; O. H. Burkholder, \$1; G. F. Holsinger, \$1; J. F. Sparks, \$1; J. W. Sparks, \$1; J. W. Shank, \$5; Sonnenberg Cong., \$200.75; S. H. Rhodes, \$2.50; per D. S. Brunk, \$105.20. Total, \$737.19.

American Mennonite Mission—J. A. Resler, Supt., Dhanraj, C. P. India—November Class, \$20; Dorchester (Pa.) S. S., \$25; B. F. Hartzer, \$40; J. K. Zook, \$50; Government, for Schools, \$58; Government, for Lepers, \$52. Total, \$215.00.

Evangelizing, \$14.30; general, \$75.50; annuity, \$56.25.

Chicago Missions—Home Mission, \$51.37; Gospel Mission, \$29.32; Hoyme Ave. Mission, \$20.25; rent Gospel Mission, \$125; rent Hoyme Ave. Mission, \$25.00.

Fort Wayne Mission—Improvements, \$43.20; general, \$24.35.

Kansas City Mission—Relief work, \$33.20; Improvements, \$17.80; general, \$106; Christmas dinner, \$24.25.

Canton Mission—Rent, \$9; charity, \$9.45; general, \$3.88.

Old People's Home—Improvements, \$89.25; general, \$331.38.

Orphans' Home—Improvements, \$207.35; general, \$38.33.

India Missions—Sundarganj, \$527; Rudri, \$527; Baloghahan, \$268; general, \$80.

Total receipts, \$5,251.30; total expenses, \$3,656.75. Gen. Treas. G. L. BENDER, Elkhart, Ind.

P. S.—Sanitarium expenses are not reported, as the institution is not running, buildings only be under construction. Any omission or error will be gladly corrected if reported to Gen. Treas.

Contributions Received by the Mennonite Pub. Co. Catherine Culp, Dobbin, W. Va., for India Mission, \$1.

India Mission in Ohio, for Sanitarium, \$5; for Orphans' Home, \$5; for India Mission, \$5; for Canton Mission, \$5; for Chicago Mission, \$5. Total, \$25.00.

J. R. Wenger, Noble, Iowa, for India Mission, \$5. A Friend, for India Mission, \$7.50.

B. B. Leaman, for mission where most needed, \$1.

Boyetown and Herford Menn. congregations, per Enos S. Gehman, for India Mission, \$50.75.

Mrs. Amos Weyer and mother, Archbold, O., for the famine in Turkey (Rose Lambert), \$10.00.

A Farmer in need of a housekeeper can learn of a capable, middle-aged woman to act in this capacity, by applying at 204 South Prairie St., Elkhart, Ind.

## SAMPLE FREE.

If you want to make money, address D. A. Lehman, Nappanee, Ind.

February 6, 1908.

## NEFF'S CORNER

## A TESTIMONIAL.

To Whom It May Concern—

This is to certify that about one year ago I sent money to James M. Neff, with which he bought a lot and built a house for me in Lake Arthur, New Mexico. The investment has yielded me an income of considerable over 25 per cent. Bro. Neff has looked after my property to my entire satisfaction and I cheerfully recommend his propositions and his prompt and straightforward business methods to any who may have funds to invest. IDA M. BROWN.

For further particulars about these investments, address,

JAMES M. NEFF, Clovis, New Mexico.

## BACKACHE.

I had been suffering for years with trouble in my back. Had not been able to work for over two years—in fact, I was miserable most of the time both day and night. I doctored with five of the best doctors I could find, but without results. I then began taking osteopathic treatments from Dr. John D. Burkholder, 5th floor, Woolworth Building, Lancaster, Pa.

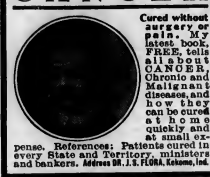
Now I am feeling better than for three or four years. I am working again and feel very grateful that I found the treatment that gave relief. (W.)

## INJURED BY FALL.

I was paralyzed completely, caused by injury received from a fall. Peritonitis set in and I was in a fearful condition, hopeless in the estimation of many. After taking treatment of Dr. John D. Burkholder of Lancaster, Pa. (5th floor, Woolworth Building), I recovered rapidly, was out of danger in a few days, can now walk and have gained much of my former strength. I am now enjoying better health than I have had for twenty years. Very truly,

Full addresses given by request from Dr. John D. Burkholder, 5th Woolworth Building, Lancaster, Pa.

## CANCER



Cured without surgery or pain. Latest book, "Cancer," sent free. All about CANCER, Chronic and Malignant diseases, and how they can be cured at small cost, quickly and permanently. Send for free copy. Address: D. A. Lehman, Nappanee, Ind.

## St. Joseph Valley Bank

Next Interest Period in our

## Savings Department

begins March 1st. Open an account with us now. Savings Books issued and Interest paid on money deposited therein every four months.

Your money is always available in cash upon demand if deposited with us.

## No Notice

is necessary in order to get your money.

JOHN W. FIELDHOUSE, Pres.

T. THORNTON SNELL, Vice Pres.

HERMAN BORNEMAN, Vice Pres.

WALTER S. HAZELTON, Cashier.

## HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, FEBRUARY 13, 1908.

Vol. XLV. No. 7.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

## EDITORIAL NOTES.

In Oklahoma, writes a correspondent, they are plowing the ground for oat seedling. Here they are plowing along the streets to make way for pedestrians and street cars.

Better First Page of the Bible.—In our notice of this book in the issue of Jan. 30, we erroneously stated the price as 40 cents. It should have been 25 cents. This excellent little book will be sent prepaid to any address for 25 cents.

That the "Rundschau," our German paper, is well represented in Canada may be gathered from the fact that it is sent to 119 Canadian post-offices. The Herald goes to ninety-three and the Words of Cheer to thirty-eight offices in Canada.

The letter written for the Herald a few weeks ago by H. C. Bartel from China, where Bro. Bartel is engaged in missionary work, has interested many in the work in that far-off land. A short time ago \$203.50 was sent from here to Bro. Bartel for the support of the work there.

In the Alexanderwohl congregation near Hillsboro, Kansas, there are at present thirty-two young people receiving instruction in the principles of faith. This congregation recently lost their beloved bishop, Peter Balzer, as noted in the Herald two weeks ago. Pre. H. Bannmann succeeds him.

Some of our brethren in Russia who live in districts where crops have failed would like to come to America, but they are unable to count on the support of their families. The sister churches in Russia and America are supporting many families. Fifty roubles were sent to Orenburg, Russia, from here two weeks ago for a brother with a family who has become entirely destitute.

Sunday School Supplies.—We keep a full line of Sunday school supplies, "Lesson Helps," Sunday school papers in English and German, wall charts for smaller children, reward cards and books, tickets, class books and everything needed in well-equipped Sunday schools. Send your order; they will receive prompt and careful attention. Our purpose is to please and satisfy our customers.

Self-Righteousness.—Often people become so wrapped up in their own righteousness that they can no longer see their own faults, nor the wrongs they do, and are greatly offended when told of them. "Having eyes, they see not; and ears, they hear not; neither do they understand with their hearts." May God ever preserve us from this condition of mind and heart.

Better Than Ever.—Our Sunday School Lesson Helps for the second quarter are well on the way and will be out in due time. The lessons are being prepared by Bish. S. F. Coffman, who is an

able Bible student and his work is appreciated far and wide. If you have not had the opportunity to examine these "Lesson Helps," send for a free sample, and we feel sure that an unbiased examination will convince you that they are just what both teachers and pupils need in our Mennonite Sunday schools. Send for sample copies, and if you like them use your influence to have them introduced in your schools.

We desire to call especial attention to the report of the Lancaster County Sunday School Mission Meeting. Many excellent and timely thoughts were presented as shown in the report. Let everybody give it a careful reading. These thoughts were not only timely, but eminently practical. The Lord bless them to our every good. The entire work of the meeting manifests practical, earnest Christian work, and that is what is so much needed in these days of formality and overmuch theory. Theory is good, but unless it is made practical to the glory of God and the upbuilding of the kingdom on practical gospel lines it is a vain thing.

It is said that Judge Austin of Toledo, Ohio, sentenced himself for one day in the Toledo workhouse to investigate conditions. He toiled with his hands and feet frozen while helping to cut ice. When released he said, "This enforced silence is enough to drive a man insane. I know that heretofore my sentences will be more than that of a man with mercy." Is not the mercy of God so great because "he knoweth our frame" and "remembereth that we are but dust"? And Jesus who voluntarily took upon himself the form of man and lived among men, and was in all points "tempted like as we are, yet without sin," knows what human life is, and knowing it he intercedes for us at the throne of eternal justice. Perhaps, too, if we always know or even tried to know the trials and temptations, weaknesses and failings, the bitter disappointments, fears and sorrows of our fellow-men, we would not be so ready or so stern in our judgments of them. Perhaps if we could put ourselves in their place as did the Toledo judge, we would learn some valuable lessons.

Many of the churches in this country have opened the door for worldliness so wide and so long that if there were any truth in the argument defending such action, there would surely be ample evidence of it. On the other hand, however, these churches have been losing ground in the race with the theater, the lodge, etc., for popular favor and patronage. A degenerate public will go where its degenerate cravings are most nearly satisfied and in this the theater always keeps ahead of the church. What an awful pit picture it is of a church meeting and singing, such action, there would surely be ample evidence of it. On the other hand, however, these churches have been losing ground in the race with the theater, the lodge, etc., for popular favor and patronage. A degenerate public will go where its degenerate cravings are most nearly satisfied and in this the theater always keeps ahead of the church. 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day, Jan. 19, and also preached there in the evening.

Pre. Valentine Gerber of Wilmont, Nobles Co., Minn., has been spending some time in Canada and preached in the congregation near Tabstock, Ont., on Jan. 26.

Bro. David Burkholder of Nappanee, Ind., has been suffering for some time with ill health, but is now again improving. We hope he may soon be fully restored.

Bro. Jacob K. Bixler of Wakarusa, Ind., who was to assist in the funeral services of Bro. Jonas Mullet on Friday of last week, was not able to do so on account of ill health.

Bro. Henry Culp of near Nappanee, Ind., fell on the ice last week and received serious injury of the head, from which he suffered a good deal of inconvenience for several days.

Bro. J. F. Funk went to Nappanee, Ind., on the 7th, to assist in the funeral services of Bro. Jonas Mullet. These services were conducted mostly in German and were largely attended.

Bro. David Mullet of Ashabula Co. and Bro. Joseph Mullet of Madison Co., Ohio, brothers of Jonas Mullet, came to Nappanee, Ind., to attend the funeral of their brother on Friday of last week.

Bro. D. J. Johns, while attending the Bible conference near Belleville, Pa., received a message from Fulton Co., Ohio, informing him of the serious illness of his father. He left there at once to be with his father.

Bro. Samuel Kehr, of the Yellow Creek congregation, Elkhardt Co., Ind., who has been in feeble health for some time, quietly passed away on the 5th inst. and was buried on Sunday. An obituary notice will appear in next issue.

Sister Catharine Swartley, widow of the late George Swartley, of the Line Lexington congregation in Bucks Co., Pa., is in feeble health. From a private letter we learn that a number of others in the same vicinity are suffering from various diseases.

Pre. John S. Mast, of the Morgantown (Berks Co., Pa.) A. M. congregation, conducted the funeral services of Peter Naffziger, who died Jan. 18, 1908, in his eighty-second year near Baldwin, Md. Several other ministers also assisted in the funeral services.

Bro. Michael Horst of Orrville, Wayne Co., Ohio, writes us in a private letter that he and Sister Horst have been confined to their home for over a month, and both have been suffering from la grippe and other complaints, but at present' writing have improved. There is much sickness in the vicinity. God bless our aged brother and sister in their declining years.

Bro. Joseph G. Heisey of Elizabethtown, Pa., who has been adorning in California for some four months, on his return from there stopped at Elkhardt on the 5th of February and made a pleasant call at the Publishing House. He is a member of the Brethren church and the object of his visit to California was to arrange for the establishing of a colony there.

Bro. J. E. Hartzler of Chicago, Ill., spent Sunday, Feb. 2, at Elkhardt. In the forenoon he preached an impressive sermon on the temptation of Jesus, which was listened to with rapt attention. In the evening he spoke on the "Moral Effect of the doctrine of the Mennonite church on anti-secrecy and the disagreement of modern secrecy with the spirit and teaching of the gospel.

Bro. S. F. Coffman of Vineland, Ont., after completing his course of Bible lectures on the old Testament types and shadows, which were intensely interesting and edifying to all who heard them, consented to remain another week at Elkhardt and conduct a series of gospel meetings, which continued every evening until Saturday. The meetings were well attended and his discourses were inspiring and encouraging to the saints as well as abounding with solemn warn-

## HERALD OF TRUTH.

ings to the sinner. Bro. Coffman left Friday night for his home. His work was most appreciated by the congregation here.

Bro. John Kilewer, one of the earliest of our Mennonite brethren from Russia to settle in Russia, died at his home near Henderson on the 19th of January, aged 79 years. He was widely known here and in Russia, where for a number of years before coming to America he was the official representative of the church in the Alexanderwohl congregation. The first generation of those who for conscience' sake left Russia more than a third of a century ago is fast passing away. What they sacrificed there in the way of earthly possessions, they have for the most part far more than recovered here. May their children cherish the principles for which the fathers were willing to make so many sacrifices for their own sake and for the sake of their children. Many of those who remained in Russia have, through the successive failures in crops in certain districts, lost far more than those did who took what little they could get for their property and came away.

For the Herald of Truth.

### EVILS THREATENING THE CHURCH AND HOW TO COUNTERACT THEM.

By S. G. Shetler.

#### VI.

We now proceed to some remedies for the many evils previously referred to.

1. **Teach the Teacher.**—Paul says in 2 Tim. 2:2, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

We thus notice that Paul taught Timothy, who taught others. These faithful men then taught others, thus Paul's teaching reached, at least, the fourth man. All the "pillars" (Gal. 1:9) should be earnestly engaged in teaching others, so that they may by good doctrine overcome these evils.

2. **More Sound Literature.**—Thus far the books written by our brethren have given good satisfaction. No book meets the approval of all. It is rather surprising to see in how many of our homes unsound literature, such as "Millennial Dawn" from Allegheny, and the Battle Creek (Mich.) works are found.

All our ablest writers should at once decide to help to overcome this evil by writing good books along various lines.

Who will write a book for the farmers? Who for the women on housekeeping? Who on pedagogy? Who on religious subjects?

And so on every line where there is a demand. Then we hope to see the day in the near future when the combined forces of the writers in the church will support one strong paper on missions, one on education, one for the young people, one for the Sunday school, one for the general church work, and one on any other needed line.

Each congregation should elect one of their most active literary brethren to attend to the department of literature.

Then, too, follow the Bible record by consigning to the flames all unsound literature (Acts 19:19).

3. **Meet the Evil Before It Gets into the Church.**—Let me cite you to one great evil which has not been met until it robs the church of a member. It is the secret orders. We teach against them, of course, but only when among our own congregations.

We should go out and meet the evil. Dozens of our members have been tried by secret orders and life insurance men. Have we tried to convince dozens of them that they are wrong?

4. **Sound Teaching on Doctrines Pressed by Fanatics.**—Wherever our churches have suffered on Bible teachings, it was on account of lack of sound teaching.

Let us notice a few instances. The Bible

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teaches sanctification. A certain congregation left this subject untouched. Later an extremist or really a fanatic came into the same community and very forcibly presented the subject of sanctification. At once some of the members searched the Bible and found sanctification among its teachings. Thus they permitted themselves to be unduly influenced, and to go entirely beyond the teachings of God's word. The same has been true of many other subjects, such as baptism of the Holy Ghost, grace, praying for the sick, woman's sphere in the church, etc.

5. **Rightly Dividing the Word.**—An attempt to convince the galsnayer, the skeptic, the scorner, etc., without a proper use of the Scriptures is a failure. The same is true of people who have been seeking an easy way to heaven by dropping some of the doctrines of God's word. An attempt to convince such, but not rightly dividing the Word, simply weakens them in the faith upheld by the teacher, and strengthens them in their liberality.

There was a day when such doctrines as devotional covering were generally accepted and practiced. Since this has been discarded by many, it becomes necessary to do more teaching. An attempt to give a reason, but not rightly dividing the Word, does more harm than good.

Just lately a woman from another church told me that we do not have the right color for the devotional covering. I told her that, the Bible does not mention the color. She at once turned to Ex. 26:31, "Thou shalt make a veil of blue, and purple, and scarlet." In her mind she was convinced that we were wrong. When asked to read a little farther, she changed her mind. I have heard of just as weak arguments in favor of some of our own people. I think the point under consideration is understood.

Study the Word, and then rightly divide it. When this is done, the doctrines upheld by our people cannot be withstood. To this a number of the active evangelists would testify. By coming in contact with various classes of people, these precious principles of God's word have been tried.

Johnstown, Pa.

### For the Herald of Truth. A GREAT NEED.

By J. J. Wenger.

"Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

Christ said, "These things I command you, that ye love one another as I have loved you." In this way we can bear fruit and herein is our Father glorified, and "men shall know that ye are my disciples."

The love of Christ and his cause constrains me to write these few lines to my fellow-brethren. I believe if the brethren would know the true situation, they would, I feel sure, respond freely to this Christian duty. Not only should we consider it a duty, but a blessed privilege we have of helping others. "God loveth a cheerful giver."

The land call for medical aid in the mission field should appeal to all. It seems to me that this is the greatest need of the present time, not only for the benefit of the natives, but for the missionaries as well. No doubt, some who have lost their lives in the field might have been spared if they could have had medical aid. The natives also, would have more confidence in what our workers teach them if they could be cured of their many bodily afflictions.

The doctor filled with the Spirit of Christ would be in a position to do a great work for Christ and his kingdom. No doubt, we all agree that the need is a very important one, but some of us sadly realize that we do not possess the talent and are not equipped for the work, and for different reasons many of us are unable to go to the foreign field. One thing which I wish to emphasize is that we can all lend a helping hand, and many who have the means would much rather

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pay another's way than to go themselves. When one is willing to go and has not the means, then those of us who have are in duty bound to help pay their way. Some are giving their lives for the cause and we ought to be willing to give of our means. We are so glad and thankful for two of our dear young brethren, R. R. Ebersole and C. D. Eash, who have expressed a willingness to take the medical course and then give their time and abilities to this noble work in the foreign field.

Now both of these dear brethren are almost without means (one an orphan boy) and are trying to work their way through school, which is keeping them back just so long from the work in which they are so much needed; beside this, some of the present workers in the foreign field are falling in health and are now greatly in need of medical aid, which will mean much to them and to the cause of Christ.

Brethren, it seems to me we ought not to wait one day until we show our willingness to supply every dollar needed to give our volunteers the necessary equipment, especially those who take the medical course. Let us consider for a moment how serious a question would present itself to us if we would consent to go to an unhealthy climate to labor where there was no chance to reach medical aid. Now let us think how conveniently we are situated here at home. When we suffer pain we at once call the doctor and get relief. Let us prove our love by liberally helping those who go out to aid suffering humanity. We have good reason to believe that these two brethren are well worthy of our support, as is manifested by their plain Christian lives.

All money entrusted for their education will be given in the form of an agreement and shall be held against them, should they fail to go to the foreign field. Those of us to whom God has entrusted means, let us consider this great need and give to this cause. "God loveth a cheerful giver." My prayer is that all who may read this will duly consider this need and lend a helping hand.

Linville, Va.

### For the Herald of Truth. PLOCKHOY AND THE FIRST MENNONITE COLONY IN AMERICA.

By C. H. Smith.

Just when the first Mennonites came, to the New World is not definitely known. It is likely, however, that a few stragglers settled in what is now New York and Delaware soon after the first permanent settlements were made along the Atlantic coast. Frequent references are made in the colonial records of New York to Dutch Anabaptists in the New Netherlands soon after the Dutch gained a foothold in America. Some of these Anabaptists no doubt were Mennonites. The first printed mention of the latter, however, is found in a report on the religious conditions in the New Netherlands, made by a French Jesuit, Father Jogues, who had visited in the region in 1643. In a letter written the following year "Mantale" says regarding religious affairs in "Manhat Island": "No religion is publicly exercised but Calvinist, and orders are to admit none but Calvinists, but this is not observed, for there are beside Calvinists in the colony, Catholics, English Puritans, Lutherans and Anabaptists here called 'separates'."

The next reference, so far as I have been able to find in the same documents, is in a report made in 1657 to Amsterdam regarding the settlements on Long Island. The report says: "Those at Gravesend are reported Mennonists; yea, they for the most part reject infant baptism, the Sabbath, the office of preacher and teacher of God's word, saying that through these come all sorts of contentions into the world. Whenever they meet together the one or the other reads something for them."

This description does not fit the orthodox Mennonite of either that day or this. Two explana-

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tions may be suggested to harmonize the seeming contradictory account.

It is barely possible that the writer, who was a Dutchman, so that thus was acquainted with the Dutch Mennonites, but perhaps knew nothing of the English Quakers, confused the two and thus considered these people Mennonites when in reality they may have been Friends (Quakers). Their practices seem to have been nearer that of the Friends than of the main body of Mennonites, and we know that very soon after this Gravesend became a Quaker settlement. On the other hand we must remember that at this time there were very little in their religious practices from the early settlers of Gravesend. If these people were Mennonites, as the report says they were, then they perhaps belonged to the sect of Collegians who arose in Rhynsburg in 1619, and who, like the Friends, did not believe in a regular preacher.

The first Mennonite settlement in America of which we have definite knowledge is that made by Plockhoy and his small colony in what is now southeastern Delaware. Cornelius Pieter Plockhoy of Zierik Zee was a liberal minded Dutch communist and social reformer of his day. He was of Mennonite descent, and was perhaps himself a member of one of the several sects of our faith. Of his early life we know little, but by 1655 we find him in London addressing a letter to Cromwell in which he laid before the Lord Protector a scheme for the social and political reorganization of English society. England, it will be remembered, was at this time under the Commonwealth government, and at no period in her history has there been a greater diversity of opinions among Englishmen on social, religious and political questions than just at this time. Plockhoy therefore was only one of many who felt that they had a remedy for the ills of society.

In the meantime, however, Cromwell had died before Plockhoy's letter reached him, whereupon the latter prepared a memorial to Parliament, which, together with his earlier letter and a pamphlet in which he outlined his plans for reform, he sent to Parliament in 1659. At first his chief ambition seemed to be to harmonize the religious dissensions then prevalent in the church. In the letter to Cromwell he calls attention to the sects together is to have Cromwell establish, as an experiment, one church. All classes are to worship in a common hall but worship is to be voluntary. Church and state are to be entirely separated, and there is to be no titling for the support of a regular ministry. The next year, however, his communitarian plans included a scheme for the alleviation of the hardships of the poor. The pamphlet referred to above contains in the true page an epitome of his program. The full title reads: "A Way Propounded to make the Poor in these and other Nations Happy. By bringing together a fit, suitable and well-qualified People into one Household Government or Little Commonwealth, wherein every one may keep his Property and be employed in some Work or other as he shall be fit, without being oppressed. Being the Way not only to rid these and other Nations from idle, evil and disorderly Persons, but also from all such as have sought and found out many inventions, to live upon the Labor of others. Whereunto is also annexed an invitation to this Society or Little Commonwealth. Psalm 42:1. Blessed is he that considereth the poor, etc."

"Printed for the Author and sold at the Black Spread Eagle near the West End of Pauls, 1659."

This scheme, it is seen, although co-operative, was not entirely communitarian, for those who entered the society were not bound to hold their property in common. The little trial or sample commonwealth which Plockhoy hoped to establish was to be composed of four classes of men—husbandmen, handicraftsmen, mariners, and masters of arts and sciences. Until the society became firmly established unmarried persons were to be

preferred. All were to live together in houses large enough to accommodate twenty or thirty families. Simplicity and economy were to be practiced in every detail of daily living. The women were to make their apparel without unnecessary trimming. "Apparel should be fitted for the body and convenient for the work, without being dyed to the fashion, colors, or stuffs; only the unnecessary trimming to be forborn that God's creatures which he hath made be not misused."

Education was to be provided for all. In religion the same spirit of equality and harmony was to be encouraged as in other interests of life. There was to be one large hall for religious purposes. All sects were to be given freedom of worship, but were encouraged to worship together. In worship the Holy Scriptures were to be read, and then each was to be free to express his own opinions on the passages read. "In spiritual things we acknowledge none but Christ for Head and Master, who of old hath appointed in his church, apostles, prophets, evangelists, pastors and teachers. These, having through the Spirit of God brought forth and left behind them the writings in the New Testament, we own our Ambassadors, and their words (without any interpretation from men) for our rule and plummet, which we must allow that liberty of speaking to others which we desire ourselves, without tying any one to our opinion, maintaining a firm friendship with such who have renounced all unreasonable things contrary to Scripture, without stumbling at any differences which do not hinder love and plenty . . . . We intend that we may bring the good people of all sects to unity, setting our meeting place open to all rational men."

This, in brief, was to be the plan of government for a community which Plockhoy hoped with the aid of Parliament to establish somewhere in England. At the end of the pamphlet is an invitation to all the poor and needy or others interested in forming such an association to co-operate with Plockhoy. His plan was to found the association in London. But later Bristol, and finally Ireland, was chosen as the place where the experiment was to be tried. We do not find, however, that the scheme ever materialized. Parliament, whose aid he sought, had far more important work in hand at this time, and Plockhoy soon left London again for Amsterdam, where he continued his efforts to secure help to put his theories into practice. Here he was finally successful. The city of Amsterdam being anxious at this time to secure colonists for her newly acquired territory along the Delaware River, promised Plockhoy financial aid and the privilege of establishing a colony of Mennonites on the Horkkili.

The Horkkili or Horkkili is the name of a small stream flowing into Delaware Bay near its southern extremity in what was then New Netherlands, but now the state of Delaware. The term, which originated from Hoorn in Holland, was applied not only to the stream, but the entire surrounding region, which was also sometimes called Swaanendael. The settlement at this place was one of the earliest made by the Dutch south of Manhattan Island.

The first settlement in this region was made by DeVries, a Dutch explorer, in 1621, who built a fort called Oplandt near the stream. The colony was soon destroyed, however, by Indians. Later unsuccessful attempts at colonization were also made by the West India Company and the city of Amsterdam, to whom the region had finally been sold. Amsterdam made strenuous efforts to populate the region. In 1656 300 Waldeuses had been sent over. Invitations were also sent to other persecuted sects of Europe to settle in the New World. It was no doubt this eagerness for colonists that made it possible for Plockhoy to get financial aid and permission from the Burgomasters of Amsterdam to establish a colony of Mennonites here, based on his plan of social and economical equality. (To be continued.)



## TIDINGS FROM THE CHURCH AT HOME AND ABROAD

### FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhampur, C. P. India. Stations: Sundarganj, Rodri, Leper Asylum, Balodgahan. J. A. Kessler, Supt.

### HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.  
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.  
Chicago.—Hoyle Avenue Mission, Cor. 33d Street and Hoyle Avenue.

Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Honderich, Supt.  
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4. Noah H. Mack, Supt.  
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.  
Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.  
Kansas City.—St. Francis St., Kansas City, Kan. J. D. Charles, Supt.

### BENEVOLENT AND OTHER INSTITUTIONS.

Orphan's Home.—West Liberty, Ohio. A. Metzler, Supt.  
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Miller, Supt.  
Old People's Home.—Oreville, Pa. A. K. Diener, Supt.  
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Rosthern, Sask., Jan. 17, 1908.—Peace be unto you. We wish to inform you that we are in reasonable health. \* \* \* The Lord knows our end, and how long we may still remain in this world. Our sincere purpose is to be ready when the Lord comes. Pray for us, for the careless concern among the people is truly great, especially among the young people. Some have already backslidden and no longer walk with Jesus. Others have been led away through the love of pleasure and are out of the church. It is indeed sad. (Translated from the German.) COR.

The brotherhood at Rohrerstown, Lancaster Co., Pa., enjoyed a season of refreshing through a continued meeting held in their house of worship, which was given out to continue every evening during last week. The ingathering of souls throughout Lancaster county during the present winter has been a work of much encouragement to all who have the prosperity of the church at heart. God grant that many more may be gathered into his vineyard.

Concord, Tenn., Feb. 3, 1908.—We re-organized our Mission Sunday school at Chestnut Grove on Jan. 12, 1908. The following officers were elected: H. J. Powell, superintendent; D. W. Good, assistant and chorister; Della Yarnell, secretary and treasurer.

On Saturday night, the 18th, we re-organized our Mission Bible school at Snyder. Bro. H. J. Powell is superintendent. COR.

Columbus, Kan., Jan. 29, 1908.—To the Readers of the Herald:—Greeting in Jesus' name. I desire to say to you that I have made arrangements to settle a colony of Mennonite brethren in the Territory Tepic in Old Mexico. The parties who own the land have 300,000 acres in one body, well watered with running streams crossing east and west to the coast. Eighty per cent. of the land is very fertile and well adapted for farming purposes. It has an abundance of rainfall for crops, is healthful and grows crops of all kinds vigorously—all kinds of crops that are raised in the northern states, besides many tropical fruits grow and do well in this locality. It has good railroad facilities and more roads are being built. Taxes are low. It is a good fruit and vegetable country. There is an abundance of fine timber, and hinc

grass grows here as abundantly as it does in central Kansas. It is also a good stock-raising country.

The government promises the people peace and harmony and protection of property. The owners of the land have promised thirty-six sections to be reserved for a Mennonite settlement. When a sufficient number have settled on the land they promise to build a good meeting-house to worship in.

They will sell the land on easy terms to suit the poor man. On 160 acres a cash payment is required of \$86.00, then the same amount every six months until the whole amount is paid. The unpaid amount runs at 5 per cent. interest. The unpaid amount down and six deferred payments make the cost of the land \$560.00.

Those interested in this kind of a proposition will please write me as soon as possible, so that I may know how many want to purchase. This land will sell rapidly and probably raise in price, which I cannot prevent. This is certainly a good opportunity. There will be no taxes to pay until the land is entirely paid for. The buyer gets a bond for title on his first payment and when all paid for gets his deed and an abstract.

E. B. SHUPE, Agent, Columbus, Kansas.

P. S.—The price of the land will be \$3.75 per acre after March 1, 1908. Purchasers will kindly send in their orders at once. Any one desiring 160 acres or more, will please write me for application blanks, which, after you have filled out, return to me. The first payment must accompany the application.

Strasburg, Lancaster Co., Pa., Feb. 1, 1908.—Dear Herald Readers:—We are thankful to God for the good work he has done in our midst through the influence and power of his Holy Spirit. Oh, how our hearts were made to rejoice! The angels in heaven rejoice over one sinner that repenteth, and one soul is of more value than the whole world. Bro. J. Singer, assisted by several other ministers and the prayers of many of the people, commenced a series of meetings at the Strasburg M. H. on Jan. 12, and closed them on the 28th, with forty-five converts. But the work of these precious souls has only begun as it is not in the beginning, nor yet when our journey of life is half ended, that we are saved, but he that endureth to the end has promise of everlasting life. May the Lord strengthen them by our walk and influence may be an encouragement to them and not a hindrance in the Christian life. Oh, that all who profess to be his children would seek the mind of spirit which was in Christ and say, "Lo, I come to do thy will, O God!" COR.

Dalton, Ohio, Jan. 29, 1908.—I recently visited the Mennonite Mission at Canton, Ohio, and the question comes up in my mind, "Do we realize the responsibility resting upon us that we should not forget the congregation of the poor?"

The Lord God has prepared his goodness for the poor and Jesus at one time lifted up his eyes upon his disciples and said, "Blessed be ye poor, for yours is the kingdom of God."

It is indeed a blessed privilege for us that we can flee to Christ and find refuge in him and obtain the free grace of God and pardon and acceptance, and thus become his faithful children. And if children, then heirs, heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together" (Rom. 8:17).

"The administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God" (2 Cor. 9:12).

My visit to the mission at Canton, Ohio, gave me inward spiritual refreshing and strengthening of the heart.

Years ago the Mennonite church at Canton had about died out, but since the mission has been established there it has been revived, and besides the workers there have been also a number of members gathered in, and through the efforts of the workers and the influence and power of the Holy Ghost the mission gives out an influence which brings peace and comfort to many souls and makes the yoke of the workers easy and their burden, if indeed it is a burden, light.

When I entered the meeting-house, to my surprise, I saw that it needed repairs very much indeed. I have taken up this subject concerning the repairing of the house of God, that ye might walk before the Lord in a way that is pleasing and acceptable before God, and that "ye might be fruitful in every good work and increasing in the knowledge of the Lord" (Col. 1:10).

This is written that something might be gathered together for the purpose needed. It leaves me well and happy in the work. Pray for me in his name, LIZZIE M. WENGER.

Dhantari, C. P., India, Jan. 2, 1908.—To the Readers of the Herald of Truth:—Greeting in the name of Jesus, who so kindly cares for us at all times, and has promised to protect and go with us on land and sea. We wish to inform you that, God willing, we will sail from Bombay for Naples, Italy, on the 15th of February, on the S. S. D. Balduino. Leaving Naples March 5, we expect to arrive in New York about the 18th of March. Kindly remember us at a throne of grace that God may give us a safe journey. Yours for the Master's cause, M. C. LAPP.

### For the Herald of Truth.

REPORT  
Of the First Sunday School Meeting held at Ephrata, Pa., Jan. 25, 1908.

Moderator, Noah H. Mack; secretaries, D. G. Denlinger and M. G. Weaver; chorists, Gideon Eberly and A. N. Wolf.

The meeting was opened at 9:30 a. m. by Bro. Samuel Hess of Shiremanstown, Pa., by prayer and reading of Psa. 100.

In the absence of Bish. Benjamin Weaver, Bro. Noah H. Mack preached the first sermon from John 9:4. Subject, "Work."

Bro. I. B. Good then spoke on the subject of "Harmony of the Church and Sunday School."

Bro. John W. Weaver opened the subject of "Dangers Confronting the Sunday School, and how to meet them." The subject was further discussed by the brethren Mack, A. H. Hershey, Milton Wenger and E. G. Reist.

Song service was held at noon for thirty minutes and before the evening exercises for forty-five minutes, at which the chorists of the Sunday schools of Ephrata, Mcleod's Groffdale, Lititz, Hess's, Shiremanstown, Millersville, Red Well, Welsh Mountain Mission and Weaverland led in singing. This was a good feature of the meeting.

The afternoon services were opened by Bro. Chr. Strite of Maryland by reading Matt. 6:19-34. "How to Teach Non-Conformity in the Sunday School," was the subject assigned to Bro. David M. Wenger, and Bro. Harry D. Charles spoke on "Singing" in Sunday school and church.

"Ye are the salt of the earth," was the text on which Bro. A. D. Wenger of Millersville, Pa., spoke, after which addresses were made by the brethren Christian Strite of Washington Co., Md., Samuel Hess of Cumberland Co., Pa., and Elmer Hess, a mission worker of Chicago.

The evening service was opened by Bro. John Bucher, who read 1 Cor. 3:1 and led in prayer. "Sociality," by Bro. David Moseman, was the first talk on the regular program for the evening.

And "Let your light shine" was used as a text by Bro. Jacob H. Hershey, who turned the light of the gospel on the Christian professor who frequents the places where strong drink is sold and

sometimes takes a drink of intoxicating liquor himself.

After a few appropriate remarks by the moderator, the meeting was closed at 8:45 p. m.

At the close of the afternoon service a substantial collection was laid on the table, which will be used for current expenses and Sunday school work.

This all-day meeting was the opening of a series of meeting which will continue for two weeks, to be conducted by Jacob H. Hershey of Lititz.

The following thoughts were among the many given during the day:

The Sunday school and church are an open door for a life of service and usefulness. Will we enter?

We could feed the hungry poor and preach the gospel to many who are without Christ, with what we as a church waste on our appetites and for our personal gratification.

God-gifted and prayerful marriages, rearing children to the honor and glory of God, are works for God which, though quietly done and seemingly unnoticed, are great brainworks for good which the enemy cannot assail.

The word of God, the principles of the church and the teaching in our Sunday schools must harmonize, and the life and daily conduct of the Sunday school teacher must accord with the other three, if he would count for bringing a harmony between the heavenly host and the children under his care.

Loyalty to the cause of Christ, devotion to the purity of Christian life, and fellowship with those whose lives show forth a light for God and his word, solve to a great extent the way to avoid dangers for our Sunday schools.

Vainly, one-man power, envy and self-esteem on the one hand, and discouragement and indifference on the other hand, should all be prayerfully avoided in our work among the children.

Disobedience is a danger; harmony and subordination should be our keynote.

Be true and honest.  
Do not compromise with the world nor worldly people.

Our lives must show a separation from the world by our talk, our company, our business methods and our dress.

Our singing, to be effectual, must stir the souls of men and women and make a lasting impression upon the children.

When we worship God, we think more of the words we utter and the thoughts we express than of music, time and accent.

Sing with the spirit and the whole soul.

Christian sociality counts for God in the home, in Sunday school and in the church as well as in our everyday life.

The Bible is its own dictionary and interpreter to such an extent that we cannot go wrong if we study it prayerfully.

Right living will bring right teaching; right teaching means proper influence; godly influence brings Christian character to a healthy growth.

M. G. WEAVER.  
Spring Grove, Jan. 28, 1908.

### For the Herald of Truth. MISSION MEETING REPORT.

The quarterly meeting of the Mennonite Sunday School Mission was held at Kinzer, Lancaster Co., Pa., on Jan. 22, 1908.

The weather being fine, the attendance was large. The appointed speakers were all present and were earnest in their delivery, the audience being attentive and the Holy Spirit present, which caused it to be an interesting and instructive meeting.

Devotional exercises were conducted by Bish. Isaac Eby, who read Acts 5, from verse 29 to the end of the chapter.

Moderator, Bro. Daniel Fory, New Danville, Pa. The program was as follows: Sermon by Bish. Isaac Eby, from Matt. 10:16, latter clause. An

address by Bro. Amos Charles, Rohrerstown, Pa., on unity as an essential element in mission work. A missionary sermon by Bro. C. R. Strite, Hagerstown, Md. Address by Bro. J. H. Hershey, Lititz, Pa., on "When—Where." Address by Bro. A. D. Wenger, Millersville, Pa., on "Using this World as not Abusing It."

Among the miscellaneous business was the election of Bro. Jacob H. Mellinger assistant superintendent on the executive committee, to fill the vacancy caused by Bro. John R. Buckwalter and family moving to Palmyra, Mo.

A vacancy in the Welsh Mountain Mission Board, caused by the departure out of this life of Bro. Jacob Lindeman, was filled in the person of Bro. Samuel O. Martin. The remaining directors were re-appointed.

Bro. John K. Ranck, who reported for the auditing committee, told us that the Welsh Mountain Mission had received during the year \$7,033.07 and paid \$7,003.23.

Bro. Ira L. Hershey, treasurer of the Sunday School Mission, had received \$909.26 and paid out \$420.38, leaving a balance of \$478.88, from which \$125.00 was given to the India Mission and \$275.00 to the Welsh Mountain Mission. He also reported that Bro. S. H. Musselman, Eastern treasurer of the Mennonite Board of Missions and Charities, had received during the year and forwarded to the various causes for which it was given the sum of \$3,998.64. Contributions, \$191.82.

I hereby append a few thoughts presented: When the Lord sent out his disciples he told them to be wise as serpents and harmless as doves, but not in their own counsel.

Be sure of this, that your sins will find you out. To be successful in our Christian life and work we must have thoroughly repented and have a genuine conversion; be sincere, and have the Holy Spirit in our hearts.

It takes courage to stand up for Christ at all times.

Paul teaches us of Christian privileges, also of Christian duties.

First step in unity is humility. Pride tends to contention; humility to love. Love is the underlying sent of the Christian life.

If the heart is right it will come to the surface. Man is his own architect and shapes his own destiny.

Through carelessness or neglect of duty we may lead others into the wrong course. Our service to the Lord should be very delightful. It is not our mission to bring the whole world to Christ, but Christ to the whole world.

The same One who said, "Lo!" also said, "I will be with you."

Be in unity with those who go out to save souls. Our cup is full; but I am afraid it will run out in personal extravagance.

The service of the Master is a life-long service; he that looketh back is not fit for the kingdom. Our mission is largely the same as our Master's. God's work—three great realities: The salvation of the soul, a great High Priest, the great Shepherd.

These are the result of the resurrection of the dead. Those who put their whole life-work into it will be successful.

Much work is done in the world where life is not in it.

Christ gave his life for the world. John says, "We ought to lay down our lives for the brethren" (1 John 3:16).

Things necessary: A personal acquaintance of Christ and a personal knowledge of the Scriptures. Then our understanding will be opened.

We should be willing to spend and be spent for the Master.

Our work should be enlarged and spread out, because of the many souls to be saved. We need to have our anticipation of heaven enlarged.

The life man is very unfortunate, miserable, a mischief, sits in the marketplace, meddles with other people's business, for no man has hired him

Church leaders say. We have not heard it in this fashion. "They do not want to hear it. Why? Because it means work."

Bring your flowers to people while living; do not wait until they are dead.

Every Christian man and woman should be in the work. Where? Right here upon the earth. Only three places—earth, heaven, hell.

Whatever we do should be done to God's glory. Ways in which this world is abused: By over-exercising this body to win temporal gain. By racing the horse upon the track. By making from our grains and fruits intoxicating drinks. By working on the Lord's day. By spending that which rightly belongs to the Lord for luxuries, sweetmeats or dainties, thereby robbing God of that which is necessary to carry the bread of life unto the uttermost parts of the earth. By adorning our children in the fashions of the world.

I believe God looks down with displeasure upon many a Christian home.

The drunkard on the street preaches the loudest sermon to the professor who loves his drink.

HENRY HERSHEY, Sec.

### For the Herald of Truth. REPORT

Of Bible and Missionary Conference held at the Berlin M. H., Berlin, Ont., Jan. 20-24, 1908.

Moderator, Noah Stauffer; assistant moderator, Jacob S. Woolner; secretaries, D. Bergey and O. S. Koth.

Bro. S. G. Shetler discussed the following subjects: The Lord's Day; Perseverance; Sin; Scapgoat; Relation of Ministry to Laity; Spiritual Investments; Dress. Bro. M. S. Stelner treated the following topics: Peace; Evil Spirits; Self-denial; Relation of Laity to Ministry; Worldly Gatherings; Judgment on Earth.

These subjects concluded the Bible conference part, lasting three and one-half days. The remaining one and a half days were taken up to discuss mission subjects as follows: Bro. Stauffer—The Missionary Spirit of Christ; Opportunity (1 Cor. 16:9); How does Christ's last command concern us? Bro. Stelner—First Mennonite Mission; the Holy Spirit in Missions; How decide the call "to go?"

The earnestness and thoroughness with which the dear brethren discussed these topics should have made, and no doubt did make, a deep impression on the many brethren and sisters present when we heard them.

The evening session of each day was devoted to a sermon preached by Bro. Shetler, resulting in quite a number of conversions.

D. BERGEY,  
O. S. KOTH, Secretaries.

It is said of the young king of Portugal, whose royal father and elder brother were instantly killed by anarchists at Oporto last week, that in speaking to his tutor of his tutor he always called her "her majesty." One day, however, he used the term "mother." Then turning to the tutor he said, "I think I like the word 'mother' best. I read last night that the queen was just in the wife, and the wife in the mother." Does not every loyal, loving son love that sweet name better than any other title which "majesty" may hold? Is it the true humanitarian instinct that places any title above that which appeals most strongly to our sense of relationship as human beings? And even in our everyday social life when we forget that we are John or Arthur or Mary or Martha to one another and substitute therefor the title Mr., Mrs. or Miss, or even Prof., "Doc," etc., we are losing hold of that "which binds and sweetens life." So also in our church relations the dearest name, "brother" or "sister," should not be forgotten, for in it we continually recognize one another as those who have been brought into the family of God through the precious atonement of our elder Brother and Savior, Jesus Christ.

The new annex is about ready to be occupied.  
A. K. DIENER.

## HERALD OF TRUTH

Thursday, February 13, 1908.

J. F. FUNK AND A. B. KOLB, Editors.

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3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

## DEATHS.

**Funk.**—Joseph S. Funk, aged about 75 years, died on Jan. 27, 1908, at his home in Redminister Twp., Bucks Co., Pa., after an illness of a year resulting from grip. He was born in Springfield township and was a son of Joseph Funk and a direct descendant of Ishak Henry Funk, who emigrated from Europe in 1719. He was the wife of Isaac Fretz. He is survived by his wife and one son, Elmer E. Funk of Doylestown. One daughter, Adelaide, wife of Gideon S. Rosenberger, died some years ago. Three sisters also survive him. He was a cousin to John F. and A. K. Funk, of the Mennonite Publishing Co., in Montgomery Co., Pa., of obstructions in the bowels, at the home of her daughter, Mrs. Jacob B. Nye.

**Mininger.**—On Jan. 31, 1908, in Montgomery Co., Pa., of obstructions in the bowels, at the home of her daughter, Mrs. Jacob B. Nye.

**Boetrager.**—Luella Fern, daughter of Eli and Katie Boetrager, died Feb. 3, 1908, after only a few days' sickness with pneumonia; aged 7 months, 20 d. She is survived by her sorrowing parents, seven brothers and one sister. Little Luella went to join her little sister and two brothers, who have gone before. The family have the sympathy of the community in their sad bereavement. Although we miss her smiling face, we know she is rejoicing with the angels in heaven. Funeral services on the 4th at the Fairview M. H. by Memo Cash, from Ps. 16:5. Interment took place in the adjoining cemetery. Another little lamb has gone to dwell with Him who gave the darling babe, though sheltered in the grave.

**Cressman.**—Edwin G. Cressman was born July 26, 1855; died Jan. 15, 1908, at his home near Line Lexington, Bucks Co., Pa., of typhoid pneumonia; aged 51 y., 3 m., 19 d. He leaves a widow, two sons and one daughter to mourn their loss. Funeral services were held on Jan. 18, 1908, at the Hilltown Lutheran church, of which the deceased was a member, by P. A. Buehler, from Matt. 23:27. Funeral was largely attended.

**Walter.**—George Walter was born in New Britain township, May 12, 1842, and was married to Maria Shankey on April 4, 1868. He lived in the bonds of matrimony for nearly forty years. They were blessed with four children, one son and three daughters; all of whom survive. He died Jan. 21, 1908, from the effects of a stroke of paralysis, which he had the evening before, and from which he never regained consciousness; aged 65 y., 8 m., 9 d. Funeral services were held Friday, Jan. 24, 1908, at the home by Bishop Mininger and at the M. H. by Bish. H. B. Rosenberger and Samuel Detwiler. Text, Matt. 25:21. He was ordained and served as deacon in the Mennonite church at Line Lexington, Pa., for about twenty-nine years. On account of a raging snow-storm and drifted roads, many people were unable to attend the funeral.

**Ruth.**—On Jan. 19, 1908, near Line Lexington, Pa., of pneumonia, Sister Amanda, wife of Isahak G. Ruth; aged 29 y., 2 m., 19 d. She had been sick two weeks. She had been a consistent and faithful worker in the church and Sunday school, where she will be greatly missed, as well as at home where she leaves a husband and four sons and her aged mother to mourn their loss. Funeral

## HERALD OF TRUTH.

on the 23d at Line Lexington M. H. Services at the house by Christian Allebach, at the M. H. by A. O. Heistand and John Rosenberger. Text, Heb. 1:3. The meeting-house was filled with sorrowing friends and neighbors.

**Stoltzfus.**—On Jan. 12, 1908, near Mascot, Lancaster Co., Pa., of the infirmities of old age, Jonathan Stoltzfus passed peacefully away at the ripe age of almost eighty years, leaving a wife, five sons and two daughters to mourn the loss of a loving husband and a kind father. He was a member of the A. M. church from his boyhood days and led a quiet and peaceful life. His remains were laid to rest on the 15th. Services conducted by Pro. Christian Yoder of Millin county and Jacob Lapp of Ronks. He was buried in the Meyers cemetery at Bareville.

**Stoltzfus.**—On the same day as the above, Jan. 12, 1908, near Ronks, after an illness of five days of pneumonia, Rebecca, daughter of Isaac N. and Malinda Stoltzfus, a granddaughter of the above deceased. She left this world at the early age of 15 y., 6 m., 19 d. This is another proof of the uncertainty of life and was a heavy blow upon this little family. Her parents, one sister and one brother are left to weep over their loss. She was a bright and cheerful young girl. Her suffering here was great for a short time and we hope she is now sweetly resting free from all pain and sorrow. She was laid to rest in Beller's cemetery at Ronks. Services were conducted by Jacob Zimmermann. Many relatives and friends were assembled to pay the last tribute of respect to the well-known and much-beloved departed one. May the Lord bless and comfort this family in their great affliction.

**Nunemaker.**—Emma N. Rutt, wife of Edgar N. Nunemaker, was born near Mt. Joy, Lancaster Co., Pa., July 24, 1875. At the age of seven years she with her parents moved to Sterling, Ill., her home until death. On Oct. 17, 1895, she was united in marriage to Edgar N. Nunemaker. Emma departed this life on Jan. 29, 1908, aged 32 y., 6 m., 5 d. She leaves to mourn her early departure a sorrowing husband and five little girls, the youngest only four years old. We mourn not as those who have no hope, as Sister Nunemaker lived a devoted Christian life. She always found comfort and consolation in prayer. Her place was seldom vacant at church. The church has lost a devoted sister, the husband a tender bosom companion, the children a loving and kind mother. The funeral services were held at the Science Ridge Mennonite M. H. on Feb. 2, where a large concourse of people gathered to pay the last tribute of respect to one they loved so dearly. Services conducted by A. C. Good from Phil. 1:21. "For me to live is Christ, to die is gain."

**Weber.**—Fred Alvin Weber was born Feb. 11, 1907; died Feb. 1, 1908; aged 11 m., 21 d. We could not wish little Freddie back again, though he was a bright little jewel to all who learned to know him. We believe he has better associates now. Funeral services were held at the Science Ridge Mennonite M. H. near Sterling, Ill., conducted by J. M. Nunemaker and A. C. Good. Text, Luke 18:16.

**Conrad.**—John Conrad was born in Wayne Co., Ohio, May 30, 1824; died Jan. 29, 1908; aged 83 y., 7 m., 20 d. In 1854 he moved to Iowa and in 1855 to the farm where he lived until death. In his young years he accepted Christ as his Savior and remained a faithful member of the God church and called him home. He leaves a sorrowing wife, four sons and two daughters to mourn his departure. He also leaves 31 grandchildren, 14 great-grandchildren and a host of friends and neighbors who feel the loss of one whom they learned to love. Burial took place at the Science Ridge M. H. near Sterling, Ill., conducted by J. M. Nunemaker and A. C. Good. Text, Luke 18:16.

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February 13, 1908.

## NEFF'S CORNER

Bro. P. H. Beery, Traveling Colonization Agent of the Santa Fe Railroad, visited me some weeks ago. He has traveled extensively throughout the West and Southwest, but after he carefully looked over our town and surrounding country he declared with enthusiasm, "You have the best rental property and town lot proposition in the Southwest." This is the verdict of many others. The opinions of men who have traveled sufficiently to make intelligent comparisons are well worth considering. Don't you think so? I have several plans by which you can get in on a profitable Clovis investment, no matter where you live. If interested, address,

JAMES M. NEFF,  
Clovis, New Mexico.

## Contributions Received by Mennonite Pub. Co.

John Amon, for India Mission, \$1.00; Lucinda Zimmerman, for India Mission, \$1.15; Mary Bender, for India Mission, \$8.38; Margaret Smith, for India Mission, \$3.00; collection from Boyertown and Hereford congregation near Bally, Pa., by Dea. Enos S. Gehman, for India Mission, \$50.75.

**Housekeeper.**—A capable, middle-aged woman desires a situation in that capacity on a farm, also desires a place for two boys between the ages of 8 and 12 years. Has also a good, improved farm in Michigan to rent. Apply at No. 204 South Prairie street, Elkhart, Ind.

## SAMPLE FREE.

If you want to make money, address D. A. Lehnman, Nappanee, Ind.

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## HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, FEBRUARY 20, 1908.

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**NOTICE.**—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

## EDITORIAL NOTES.

To the Point.—One of our exchanges brings us editorially in last week's issue a thought that is altogether too good to be lost sight of: "People are apt to honor men abroad, and overlook better ones at home."

**Correction.**—In our issue of Feb. 6, in the correspondence of Sister Sarah Sander of Fulton Co., Ohio, our printers made us say, "Bishop Eli Frey, etc. Bro. Frey is a deacon and not a bishop in that congregation, and we gladly make the correction and hope our correspondent as well as the readers will kindly pardon the mistake."

**The German Martyrs' Mirror.**—The Mennonite Publishing Co. have sold out the last of an edition of 3,000 copies, which they published some years ago, and no more new copies can be obtained. That may be found in families who no longer use the German language. Any one having a copy they wish to dispose of, will please address Mennonite Publishing Co., Elkhart, Ind.

In our correspondence columns the reader will notice that the brethren in the Weaverland (Lancaster Co., Pa.) district have organized a monthly meeting for the purpose of studying the lessons for the coming month and by a mutual exchange of thoughts and experiences fit themselves better for the important duties devolving upon them as teachers. The next meeting will be at Weaverland M. H. on Feb. 27. This is making Sunday school practical. Do not overlook the correspondence.

Those who are still in arrears on their subscriptions to the Herald of Truth are kindly invited to pay up the arrears and renew their subscriptions for the year 1908. The paper will be continued and will advocate and teach as vigorously as ever the same precious gospel doctrines that have characterized the paper since its existence. Give us a helping hand and you will enjoy your old friend better than ever. Your dollar will aid us in our work and make our burden that much lighter. Let us hear from you soon.

**The Young People's Meeting Topics** for the entire year have been completed and are made up in a neatly printed six-page folder, which we will send to any address 3 copies for 4 cents or 12 copies for 10 cents. All who take part in these meetings should have one of these folders. They are a great help to the meetings. One lesson arranged and explained with Scripture text and illustrations appears in each number of the Herald for the week preceding the meeting for which that topic is assigned, and will help both leaders and speakers. Send for sample copies.

Our book sales at reduced rates have met the wants of the people. A large number of the damaged books have been sold; the last of the damaged Bibles in German were sent out last

week. We are now offering our good stock also at such a reduction as will appeal to every one who wishes to buy. If you have not received our reduced clearing sale catalogue send us your name and address and we will send it free of charge. Now is the opportunity for good books at low prices. Our order clerk is kept busy in writing up the orders.

A brother writing to the editor of the "Rundschau," asks him to explain certain words used in the "Rundschau" and give their meaning in Pennsylvania Dutch. The editor says: With pleasure we explain. 1. "Worst" is the German word in Russia for the measure of distance, the same as "mile" in this country. The "worst" is something less than a mile. 2. "Kopeken" is the word used to signify a small copper coin, about the same as our cent. One hundred kopeken make a rubel. A rubel has a par value of 75 cents; but in the course of exchange it goes at the present time for about 50 cents American money.

3. "Pud" means 40 pounds weight. 4. "Vetter" means first cousin. 5. "Nichte." A brother's or sister's daughter, the same as "niece." Among our Russian friends it generally means (though not correct), our lady cousins. 6. "Desjatine." About three acres of land are as much as one "desjatine." 7. "Tschetwert" means grain measure—about six bushels. 8. "Zwieback" means biscuit—a very fine coffee cake.

9. "Hirse" Millet. 10. "Nowobratizl." A recruit. As many of our English readers understand the German language, they will also be interested in the above explanations.

**The Church.**—Many people in these days of progress and the revolutionizing of the old order of things have imbibed the idea that the church of order can be modified and changed at will. They look upon the faith and doctrines and the apostolic order of the church in about the same way as they look upon the constitution and by-laws of some literary or social society. They forget that the doctrines and principles as well as the rules of order of the true gospel church are the unchangeable principles of the word of God, and that he who sets himself up against these is resisting the ordinance of God's house and will be held responsible by Him to whom belongs all power in heaven and on earth. The overseers of the church are ordained by the authority of God, and each one has his proper place or position, and the church in order to do proper and legal gospel work must be properly organized. Each congregation must have properly ordained ministers, leaders and overseers; each of these must stand in the position into which he has been placed by the Holy Ghost, and must attend to the duties of the office that has been assigned to him. As soon as one officer of the church assumes the duties of another or labors in another man's field and tries to do the work that belongs to another there is confusion. Order is heaven's first law and the apostle admonishes us that all things should be done decently and in order.

## PERSONAL MENTION.

Bro. M. B. Shank has purchased a farm in Warwick Co., Va., where he expects to reside in the future.

Bro. Elias Brubaker is conducting a singing class in Baden, Ont., with 116 pupils. The class is said to be making good progress.

Bro. Martin Senger of Stark Co., Ohio, stopped over in Hale Co., Texas, while on his trip from La Junta, Colo., to Normanna, Texas.

Bro. Silas Yoder of the Clinton A. M. congregation began a series of meetings at the Holdeman M. H. near Walarusa, Ind., on Sunday evening, Feb. 9.

Bro. B. F. Hartzler of Cass Co., Mo., has been doing some good evangelistic work in the vicinity of La Junta, Colo. His efforts were much appreciated.

Bro. Peter Snyder returned to his home in Bee Co., Texas, from his visit to Minnesota, where he had formerly lived. He had been away for some time.

Bro. Eli Miller and family of Newton Co., Ind., contemplate moving to Anderson Co., Kan., during the present month, where they expect to make their future home.

Bro. P. P. Hershberger of Seward Co., Neb., we are sorry to hear, is afflicted with that dreaded disease cancer. May the Lord strengthen and comfort him in his sad affliction.

Bro. Solomon Yoder of Hamilton Co., Ill., visited the A. M. congregation in Shelby county during the latter part of January and preached to the congregation there on Sunday, Jan. 26.

Bro. D. G. Lapp of Nebraska, during the early part of February held a series of evangelistic meetings at La Junta, Colo. He also expected to hold meetings at Holbrook in the same vicinity.

Bro. H. F. Andrews, who for many years conducted a jewelry store in the village of Strasburg, Lancaster Co., Pa., is about closing out the jewelry part of his business and will confine himself especially to the optical business.

Bro. Noah H. Mack conducted meetings at the Rohrerstown M. H. on Sunday morning and evening, Feb. 9. The continued meetings at that place are said to be in progress. We hope many may be brought to the light by these efforts.

Bro. A. Good of Sterling, Ill., began a series of meetings on Jan. 13 in the congregations near Newton, Kan. The meetings were not productive of direct results, but the good seed sown may come to its fruition in God's own good time.

Bro. Peter Unzicker of Bee Co., Texas, preached a sermon to the people of his congregation on the last Sunday in January, on the question, "Where will you spend eternity?" The subject is a good one and was well presented.

Bro. Norman A. Lind of Wadsworth, Ohio, went to Springs, Somerset Co., Pa., where he began a series of meetings on the 6th of February. The meetings will continue probably a couple of weeks. We hope he may have good success in the work.

Bro. S. J. Miller of Seward, Neb., called at the book store of the Publishing House at Elkhart on the 14th, on his way home from the East, and purchased one of our nice Teachers' Bibles. It is not a hard matter to select a Bible from our stock that suits.



## HERALD OF TRUTH.

February 20,

Pre. Valentine Garber of Nobles Co., Minn., with a number of his congregation, has purchased land in the vicinity of West Branch, Mich., and a number of them have already settled in the new locality and others will do so as soon as they can turn their affairs to suit making the change.

Pre. John Walters of the Line Lexington congregation in Bucks Co., Pa., who has been in feeble health for some time, continues in about the same condition. He was able, however, to attend the funeral of his brother George, who died several weeks ago, but otherwise does not leave his home.

Bro. D. J. Johns of Goshen, Ind., who had been called to the bedside of his aged father in Fulton Co., Ohio, remained until the end. The remains of the aged pilgrim were laid away on the 12th, and Bro. Johns arrived in Goshen on the 13th, just in time for the funeral services for Sister Kathryn Yoder (sister of Mary Burkhard), who died at the Goshen College on the evening of the 12th.

Dea. Jacob H. Wisler of the Elkhart (Ind.) congregation, suffered a stroke of paralysis at the home of his son Samuel near Nappanee, whither he had gone for a load of corn. This was on Saturday, Feb. 8. It was quite cold that morning, and he became thoroughly chilled during the long ride. After going into the house he fell and for a time seemed to be helpless, but at last accounts he is slowly improving. He complains of severe pains in the head at times, while his limbs seem not to be affected.

For the Herald of Truth.

## THE NEW BIRTH.

By A. K. Kurtz.

While John is the only evangelist who mentions anything about the conversation between Jesus and Nicodemus in regard to the new birth, viz.: find it alluded to in several of the epistles, viz.: Gal. 6:15; Tit. 3:5; Jas. 1:18; 1 Pet. 1:23. It is also spoken of or hinted at by the prophets: Jer. 24:7; Ezek. 11:19; 18:31; 36:26.

The new birth is one of those fundamental doctrines that engage our attention all the more because they are essential to our eternal welfare. "Ye must be born again," was said by Him whose words will stand though worlds pass away. These words will stand though words stand place before change of heart and mind must take place before we can comprehend any spiritual truth or "see the kingdom of heaven," as expressed by the Savior.

The Savior perhaps explains the operation of the new birth as plainly as can be done in words in verse 8 of this chapter. While we can hear the wind blowing and can see and feel its effects, we cannot explain the forces that bring it into existence, or tell where it will end.

Paul's idea of the effects of the new birth is expressed in sentences like these: "Coming from death unto life," "from the power of Satan unto God," "old things have become new." These expressions of things have become new to prove that a most wonderful change takes place at the time of the new birth, a change that at once becomes apparent in the life of the individual.

Justification and the new birth are brought about by faith through the operation of the Holy Spirit, and well will it be for all who have passed through this experience. In the new birth we are born into the family of God, which brings us into close relationship with the Godhead. We have become brethren and sisters in God's great family, whether rich or poor, white or colored, learned or unlearned, without respect to denominational names, rank or station in life. The blessed Lord uses all alike who obey him.

Having become God's children, we also become interested in our Father's business and are ready and willing to obey him in whatsoever he would have us do. But we are only children, and chil-

dren are teachable, and in these days of heresies and all kinds of false teaching there is danger of being switched off on some other way than the highway of holiness, which is the only route to the mansions of glory. A babe in Christ is not an adult in a spiritual sense any more than in a natural sense, and God does not expect of them what he does of older ones in his service; but he does require of them obedience that they may be willing to be used in his service and become strong in the power of his word. In order to do this, attention must be given to the means of the grace, foremost among which is prayer. The study of God's word is next in importance. The child of God needs no text-book but the Bible, and it is simply wonderful how the Spirit opens up to the spiritual mind the deep things of God in the prayerful study of his word.

When we think of a babe in Christ and then of the adverse forces brought to bear against him or her, the wrong ways used by the enemies of true Christianity to draw aside the mind from the things of God, we almost tremble for their safety, and it is no wonder that so many compromise with the world and become mere spiritual dwarfs or idiots, not able to prove the many problems of life that meet us on life's journey.

Careless professors are an offense to babes in Christ. They reason on this wise: "Here is such and such a brother in the church, and he does things that are questionable, not consistent with Christianity, and since those older ones can do so and so, why cannot I do the same?" The result is more careless professors, and so the churches become filled with them.

Too much stress cannot be laid on prayer. It is the very life of the new-born babe. The sincere milk of the Word is needed for a healthy growth and without a fresh supply of grace, which can come only through prayer, it is impossible for the young convert to hold out and grow in the grace and knowledge of the Lord Jesus. It is the duty of all of God's children, young and old, to be a help to these babes in word, act or deed. May we be able to encourage these young and tender lambs of the flock to consecrate their young lives to the work that God has for them to do and become established in the Christian graces.

Smithville, Ohio.

For the Herald of Truth.

## PLOCKHOY AND THE FIRST MENNONITE COLONY IN AMERICA.

By C. H. Smith.

(Conclusion.)

On June 9, 1662, the Burgomasters of Amsterdam made a contract with Plockhoy and twenty-four others, called Mennonists, regarding the conveyance of the proposed colony to the Delaware.

According to this contract the city of Amsterdam was to advance two hundred guilders to the twenty-five families making up the association. For the repayment of these loans the whole body was to be responsible. A tract of land was granted the colony on the Horekill which was to be free from taxes for twenty years. The society was authorized to make such laws and rules as seemed necessary for their settlement, allowing to each member the right to appeal to the city authorities in case he felt himself unjustly treated. Such laws and rules, however, were not to be in contradiction to the fundamental conditions which the city had published in 1656.

In the meantime Plockhoy in 1662 had again published at Amsterdam a pamphlet called "Kort en Klaar Ontwerck," in which he outlined in detail the communistic scheme by which the proposed colony was to be governed, and in which he invites associates to join the new enterprise. The following September was the date set for the departure of the company. Many of these

regulations concerning the proposed community were similar to those suggested in London in 1658. The colony was to comprise four classes of people—agriculturists, seafaring persons, all of people—artisans, and masters of useful arts and sciences. The associates were to be men, married or single, twenty-four years old or more, and free from debt. Each was to obey the ordinances of the society and not seek his own advancement over any other member. The colony evidently was not to be exclusively a Mennonite one, since as in the earlier scheme all Christian sects who composed the community were to be united. This was to be accomplished partially by the exclusion of all clergymen from the settlement since it would be impossible to gain the desired harmony either by electing a clergyman for each sect or by selecting him from any one sect. Preachers, furthermore, according to Plockhoy, were not necessary for religious instruction and worship. The colonists were themselves provided with the Holy Scriptures which all members agreed in pronouncing to be the best and which they looked upon as "the most peaceable and economical of all preachers." Religious exercises were to be as simple as possible. Every Sunday and holiday the people were to assemble in the common meeting-house. Here the service was to be opened by the singing of a psalm and the reading of a chapter from the Bible by one of the members. Any one present was then to be at liberty to express his opinions on the passage of Scripture which was read. Another psalm of Scripture was to be sung in the same building for court was to convene in the same building for the transaction of the public business of the community. There was to be no deviation from these simple exercises, for even the Lord's supper and baptism were considered as "signs and ceremonies becoming rather weak children than men in Christ."

Public schools were to be provided, but no creeds or religious formulas except the Holy Scriptures were to be taught. Another point Plockhoy evidently was not entirely non-resistant, for those having conscientious scruples against bearing arms were to pay an extra tax for the support of those who entered military service. Only defensive warfare, however, was to be waged.

Slavery was to be prohibited. In order to secure perfect harmony within the settlement certain classes of religious sects were excluded from entering the society. "All untractable people, such as those in communion with the Roman See, usurious Jews, English stiff-necked Quakers, Puritans, foolishly bold believers in the Millennium, and obstinate modern pretenders to revelation" were included in the prohibited classes. Undesirable persons were to be subject to expulsion by a two-thirds vote.

All laws and regulations for the governing of the community were to be passed by a two-thirds vote of the members, but were to be subject to the approval of the authorities of Amsterdam. Each year ten persons were to be proposed for officers, from whom the Burgomasters of Amsterdam could choose five. No magistrate was to be eligible for re-election until one year after the expiration of his term of office, nor was he to receive any compensation for his services. For the first year the oldest member was to preside over the court, but after that, the one longest in office.

For five years after their arrival in their new home the colonists were to labor for their common good and live from a common storehouse, but after that time the property might be divided proportionately among the heads of families.

Such, in outline, were the articles of association drawn up by Plockhoy for the governing of his proposed American colony of Mennonites. It was a scheme which Broadhead in his history of New Netherlands calls "one among the most extraordinary of the early memorials of American colonization."

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Of the actual history of the colony we have little knowledge. As we have seen, the colony was to leave for the Horekill by September, 1662, but we do not know whether they actually set sail at that time. It seems probable, however, that they did not start until the following spring, for, from a letter written May 5, 1663, we learn that Plockhoy sailed in the ship "St. Jacob" for the Horekill, and another letter dated Aug. 4, 1663, records the fact that the ship "St. Jacob" arrived at the Horekill on July 28, 1663, and left there forty-one souls with their baggage and farm utensils. From those scraps of information it would seem that these forty-one souls comprised the twenty-five Mennonite families who contracted with the Burgomasters of Amsterdam to settle in New Netherlands. How they fared during the autumn and following winter we do not know, but they had hardly begun their new settlement when they were unceremoniously driven out of the region by the English, who were now at war with the Dutch for the possession of New Netherlands. In 1664 all the Dutch settlements along the Delaware, including the Mennonite colony, were plundered, and some of the inhabitants, perhaps principally soldiers, were taken to Virginia, where, according to Governor Stuyvesant, they were sold as indentured servants. A report sent to Amsterdam in 1684 says that during this war all the possessions of the city of Amsterdam were plundered and occupied, "as always what belonged to the Quaking Society of Plockhoy to a very little."

Of the ultimate fate of these Mennonites we are equally ignorant. Whether they later built up their settlement again on the Horekill and perhaps lost their "Mennonite faith," whether they became disheartened and returned to their native country, or whether, like some of the Dutch soldiers, they were sold as slaves in Virginia, we may perhaps never know. Save for a brief mention made of Plockhoy some time later in the records of the Germantown court, these few facts are all that have thus far come to light regarding this, one of the earliest attempts of the Mennonites to secure a home in the New World. In 1664 Plockhoy, now grown old and blind, together with his wife, evidently friendless and penniless, having heard somehow of the later and more fortunate settlement made in the meantime at Germantown, and coming, we know not how or whence, wandered into the village, where he met a hearty welcome. The court appointed William Rittenhouse and John Dooden to select a suitable home in the village and provide for the needs of the aged people, and here with his wife, Pieter Cornelisz Plockhoy, the dreamer and social reformer—and so far as known the only survivor in America of the ill-fated colony he tried to establish—after a long life of vicissitudes, finally ended his days in peace among his brethren and countrymen.

Indianapolis, Ind.

For the Herald of Truth.

## THE DESTRUCTION OF JERUSALEM.

By E. Y. Miller.

While alone, I was reading about the destruction of Jerusalem. My companion is on a journey, and while he is away I began to study about Jerusalem. I have heard people claim that the destruction of Jerusalem was caused by an earthquake, and as I heard the man tell about this I was led to examine the Bible on this subject, and herewith write a few lines for publication.

Jesus said, "If thou knewest, even in this thy day, the things that belong unto thy peace! But now they are hidden from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one

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stone upon another, because thou knewest not the time of thy visitation" (Luke 19:44).

From the crest of Olivet, Jesus looked down over Jerusalem; fair and peaceful was the scene spread out before him. It was the season of the Passover and from all lands the children of Jacob had gathered to celebrate their great national festival. In the midst of gardens and vineyards and green slopes studded with pilgrims' tents, rose the terraced hills, the stately palaces and massive bulwarks of Israel's capital. The daughter of Zion seemed in her pride and glory to say, "I sit a queen and shall see no sorrow." She deemed herself lovely and secure in heaven's favor, as when, ages before, the royal minstrel sang, "Beautiful for situation, the joy of the whole earth, is Mount Zion," "the city of the great King" (Psa. 48:2). In full view before him were the buildings of the temple. The rays of the setting sun lighted up the snowy whiteness of its marble walls, and gleamed from the golden gate, from tower and turret the very perfection of beauty. It stood there, the pride of the Jewish nation. What child of Israel could look upon the city of Jerusalem without a thrill of joy! But far other thoughts occupied the mind of Jesus.

When he was come near he beheld the city and wept over it (Luke 19:41). Amid the universal rejoicing of the triumphant entry, while palm branches waved, while glad hosannas awoke the echoes of the hills and thousands of voices declared him king, the world's Redeemer was overwhelmed with a sudden and a mysterious sorrow. He, the Son of God, the promised Redeemer of Israel, whose power had conquered death and called its captives from the grave, was in tears, not ordinary grief, but of irrepressible agony. His tears were not for himself, though he well knew whither his feet were tending. Before him lay Gethsemane, the scene of his approaching agony. The Sheep Gate also was in sight, through which for centuries the victims for sacrifice had been led and which was open for him when he should be brought as a lamb to the slaughter (Isa. 53:7). Not far distant was Calvary, the place of crucifixion, upon which Jesus Christ was soon to tread and upon him must fall the horror of great darkness as he should make his soul an offering for sin. Yet it was not the contemplation of these scenes that cast the shadow upon him in this hour of sadness; no foreboding of his own superhuman anguish clouded that unselfish spirit; he wept for the doomed thousands in Jerusalem because of the blindness of those whom he came to bless and to save.

The history of more than a thousand years of God's special favors and promises were manifested to this chosen people, for their Redeemer, the Son of the living God, had come to be to them a light to lighten the hearts of mankind. There was Mount Moriah, where Isaac, the son of promise, had been bound on the altar as an emblem of the offering of the Son of God (Gen. 22:9), where the covenant was made with Abraham, who was ready to offer his only son, Isaac, to foreshadow the offering of our Savior and Redeemer. This was to proclaim to the world that God, the great Father of all, had determined in the counsels of his eternal will to send Jesus, his only begotten Son, to be crucified and slain on the same mountain for the sins of the whole world. There the covenant of blessing, the glorious Messianic promise, had been confirmed to the father of the faithful (Gen. 22:16-18). The promise to Father Abraham that in his seed all the nations of the earth should be blessed was confirmed in the flames of the sacrifice ascending to heaven from the threshing-floor of Omar, which turned aside the sword of the destroying angel (1 Chron. 21), which was a fitting symbol of the Savior's sacrifice and mediation for guilty man.

Jerusalem had been honored of God above all the places of the earth, for the Lord had chosen Zion for his habitation. There, for ages, holy

prophets had uttered their messages of warning. There the priest had waved their censers and the cloud of incense with the prayers of the worshippers had ascended before God; there daily the blood of the slain lambs had been offered, pointing forward to the Lamb of God; there Jehovah had revealed his presence in the cloud of glory, above the mercy-seat of God; there rested the hars of that mystic ladder which Jacob saw and which connected earth with heaven, and upon which the angels of God ascended and descended, and which opened to the world the way to the holiest of all.

Had Israel as a nation preserved her allegiance to heaven, Jerusalem would have stood forever as the elect of God (Jer. 17:21-25); but the history of the favored people is a record of backsliding and rebellion. They resisted heaven's grace, abused their privileges and slighted their opportunities. Although Israel had mocked the messengers of God, despised his words and misused his prophets (2 Chron. 36:15, 16), he had still manifested himself to them as the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth (Ezek. 34:6). Notwithstanding their oft-repeated rejections of his mercy he had continued his pleadings with more than a father's pitying love for the son of his care. God had sent to them his messengers and officers, with such earnest pleadings, warnings and invitations, because he had compassion on his people and his dwelling place. Read 2 Chron. 34:15, 16. When remonstrance, entreaty and rebuke had failed, he sent to them the best gift of heaven—namely, he poured out all heaven in one gift—the Son of God himself was sent to plead with the impenitent city.

It was Christ who had brought Israel a goodly vine out of Egypt (Psa. 80:8); his own hand had cast out the heathen before them; he had placed them on a fruitful hill; he had cared for them while they were sojourning in the wilderness. What more could have been done? However, when he looked for fruit that his vine should bring forth—grapes—to be food to the souls of men, it brought forth wild grapes (Isa. 5). Yet with a still yearning hope of fruitfulness, he came in person to his vineyard, if haply it might be saved from destruction. He digged about it, pruned and fostered it with great care and sought to save his cherished vine, the vine of his own planting.

For three years the Lord of Light had gone in and out among his people. He went about doing good, healing all who were oppressed of the devil, binding up the broken hearted, setting at liberty them that were bound, restoring sight to the blind, causing the lame to walk, the deaf to hear, cleansing the lepers, raising the dead, and preaching the gospel to the poor. To all classes alike he addressed the gracious call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Though rewarded with evil for good, and hated for his love, he steadfastly pursued his mission of mercy, and never turned away from or repelled those who sought his grace and mercy. A homeless wanderer, and penury his daily lot, he lived to minister to the needs and lighten the woes of men, and plead with them to accept the gift of eternal life. And when the waves of mercy, going out from the friend of sinners, were beaten back by these stubborn hearts, then he returned them with a still stronger tide of pitying, unexpressed love.

But Israel turned away from its best and dearest Friend and only Helper. His pleadings of love were despised, his counsels spurned, his warnings ridiculed; the hours of acceptance and pardon were fast ebbing away and the bitter cup of God's long-deferred wrath was almost full. The cloud that had been gathering through ages of apostasy and rebellion, now black with woe, was about to burst upon a guilty people, and He who alone could save them from this impending fate had been slighted, abused, rejected and was soon to be crucified. (To be continued.)

## TIDINGS FROM THE CHURCH AT HOME AND ABROAD

### FOREIGN MISSIONS.

India.—American Mennonite Mission, Dharmatari, C. P., India. Stations: Sundarganj, Rudri, Leper Asylum, Baloghahan. J. A. Ressler, Supt.

### HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.  
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.  
Chicago.—Hoyle Avenue Mission, Cor. 23d Street and Hoyle Avenue.

Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Honderich, Supt.  
Wish Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4. Noah H. Mack, Supt.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.

J. M. Hartzler, Supt.  
Lancaster.—462 Rockland Street, Lancaster, Pa. Lancaster.—Mission Home, 194 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.

Kansas City.—206 S. Seventh St., Kansas City, Kan. D. Charles, Supt.

Argentina, Kan.—

**BENEVOLENT AND OTHER INSTITUTIONS.**  
Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.

Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Minliger, Supt.

Old People's Home.—Oreville, Pa. A. K. Diener, Supt.

La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

A correspondent writes: I have been reading the Herald of Truth for thirty-two years, and I always like to read it. It is giving us nothing but the plain truth, and I hope the brethren and sisters will help to keep it in circulation. I will enclose you my check for the Herald and also two dollars for the mission cause wherever it is most needed.

An aged grandmother had the care of one of her grandsons, and on a certain New Year's Day she talked to him about his habits, and addressing him directly, she said, "Charley, this is New Year's Day. Now turn over a new leaf and be a better boy." "Well," said he, "grandma, I will try." And he has made a wonderful change; but there is still room to come up higher. When a grandmother is in the proper mood to talk to the boys it often does a great deal of good. Let us not waste our opportunities.

The congregation at Berlin, Ont., has now fifty-eight applicants for church membership. The church has in the recent years put forth earnest efforts to build up the cause of Christ and God is blessing the work. May they all prove faithful.

A correspondent in Blair Co., Pa., reports that several weeks ago eleven members were received into church membership at that place and later two more were to be received. We are glad to hear that the work is progressing and souls are gathered in.

Bish, D. D. Miller of Middlebury, Ind., and Samuel Genter of Illinois conducted a Bible conference at the Fairview M. H., Oscoda Co., Mich. After four days' work there, Bro. Miller went to West Fairview, where ten converts presented themselves and were baptized by Bro. Miller and received into church fellowship, while four others were received upon their confession. The Lord bless all these to the good of the church and the glory of God.

Weaverland, Lancaster Co., Pa., Feb. 12, 1908.—Readers of the Herald of Truth:—Greetings. There are five Sunday schools in our district, and a teachers' meeting for all of them has been organized to meet on the last Thursday evening

of each month, changing from one meeting-house to another until all had the meetings. The meeting for the March lessons will be held at Weaverland meeting-house on Feb. 27, where all lovers of New Testament study should gladly attend. These meetings are intended to help us all to reach the children and young people and hold them for the service of God, that his kingdom on earth may be enlarged and that his name may be glorified. This should be our main object. We should always take with us the thought, that the object of all spiritual training and teaching is the eternal as well as present welfare of humanity.

M. G. WEAVER.  
Ephrata, Pa., Feb. 13, 1908.—Readers of the Herald of Truth:—Greetings. The series of meetings held here for two weeks closed on Sunday evening, Feb. 9, when the house was crowded to overflowing by an attentive audience and six confessions were made on this last evening; altogether there were twenty precious ones who came out on the Lord's side. The brotherhood was much encouraged and strengthened by these meetings, as great interest was manifested by all and the house was full nearly every evening. We greatly appreciate the labors of Bro. Hershey and thank God for the many good feasts of which we were permitted to partake.

COR.  
Wakarusa, Ind., Feb. 10, 1908.—To the Herald Readers:—Greetings. Bro. Jacob K. Bixler was with us again on Sunday, Jan. 26, at the regular church services, after an absence of four weeks. He had been engaged in conducting meetings at Boyne and White Cloud, Mich.

Bro. I. W. Royer of Goshen began a series of meetings at Union Chapel on Wednesday, Jan. 23. The meetings closed last evening. There was a good attendance and good interest throughout, but no confessions.

Sunday, Feb. 9, no meeting was held, as the roads were deluged during a snow storm that lasted from Friday night to Saturday night.

On Thursday, Jan. 30, our business meeting was held. We usually have New Year's Day for this meeting, but as all other services had been discontinued, this too was deferred. The trustees' financial report was given; steps were taken to place a lighting plant into the meeting-house and some matters concerning Teegarden were discussed. Bro. I. W. Royer preached for us, taking the character of Stephen as a subject.

Bro. David A. Yoder of this place has been requested by the Olive congregation to assist in the work at that place. Bro. Yoder has consented to do so.

Johnstown, Pa., Feb. 12, 1908.—A number of brethren and sisters in the Johnstown district, including the writer and wife, enjoyed a very pleasant time at the Bible conference held in the A. M. Belleville M. H. from Jan. 27 to Feb. 3, 1908. The conference was interesting and up-building; nothing but the pure Word was taught. May it find a lodging place in every heart. There were six interesting sermons preached by the following brethren: D. J. Johns, Goshen, Ind.; John S. Mast, Elverson, Pa.; Eli Frey, Wansoon, Ohio; Norman Lind, Wadsworth, Ohio; and D. S. Yoder, Johnstown, Pa., from the following texts: Jer. 45:14; Matt. 6:24; Isa. 40:1, 2; Luke 19:10; Luke 11:23; Matt. 24:32, 33.

LEVI BLAUCH.

Berlin, Ont., Feb. 9, 1908.—To the Editors and Readers of the Herald:—Greetings. The meetings held here closed last Tuesday evening with fifty-eight confessions. May all who professed peace with God and a determination to wholly follow and obey him, be faithful. The meetings at

Breslau were interrupted last Wednesday and Thursday because of the stormy weather which made the roads almost impassable. To-day while at the church we received the shocking message that at 24 Musselman had ended his life with a bullet. Sister Musselman, his wife, had tried to persuade him to come with her to church, but she was glad to come without him, and while she was gone the awful deed was done. The brethren Moses Bowman and Benjamin Shoemaker accompanied the husband and father had shot himself while in bed, dying instantly. The circumstances are sad indeed. May God sustain our dear sister in this terrible ordeal of sorrow. And may the circumstances leading to the awful deed be a warning to all, young and old, to shun evil ways.

COR.  
Larned, Kan., Feb. 13, 1908.—Bro. J. A. Heatwole of La Junta, Colo., preached for us ten days in January. We had very good meetings. There were no conversions, but two applied to unite with us, and accordingly Bro. S. C. Miller came up last Saturday and preached for us Sunday and formally admitted Bro. and Sister Will Collins.

J. H. KING.  
Elkhart, Ind., Feb. 14, 1908.—To the Readers of the Herald of Truth:—During the past two or three weeks we have certainly enjoyed a feast of good things. For two weeks Bro. S. P. Coffman of Vineland, Ont., was with us. During the first week he conducted a Bible conference, and his teachings were highly appreciated. During the second week Bro. Coffman gave us a sermon each evening on evangelistic and doctrinal lines, which were both instructive and encouraging. On the 8th Bro. Coffman returned to his home and Bro. J. E. Hartzler of Chicago came and took up the work and continued another week. During this time we are glad to say that there were four confessions. May the Lord bless and keep them as his faithful followers until they all shall reach the portals of glory in the mansions prepared for all them that love his appearing.

COR.  
Goshen, Ind., Feb. 14, 1908.—Dear Readers:—The reaper Death entered at Goshen College and plucked a fair flower. Sister Kathryn Yoder took sick with walking typhoid fever Monday evening and died Wednesday evening at 5:30. She was within eleven days of being nineteen years of age. Her mother and sister arrived the day after her death, none of the family being present during her sickness and death. Funeral services were conducted Thursday afternoon at the College by J. S. Hartzler, assisted by I. W. Royer and D. J. Johns. Bro. and Sister S. H. Plank accompanied the mother and sister with the corpse to their home near West Liberty, Ohio. Sister Kathryn was of an amiable disposition and won many friends while here in school. She was about to graduate from our music course. Thus many a promising life is cut short—we know not why; but "some time we shall understand."

RUDY SENGEL.

Garden City, Mo., Feb. 13, 1908.—Dear Herald Readers:—Greeting in Jesus' name. Bro. Daniel Driver of Versailles was visiting among the brotherhood in this vicinity and preached at the Bethel M. H. on Sunday morning. We had also made appointments for him both for Tuesday and Wednesday evening, but on account of the rain on Tuesday we had preaching only Wednesday evening. He spoke from Rom. 1:16, "I am not ashamed of the gospel of Christ." May we all take the brother's earnest advice and press forward toward the mark of the prize of the high calling of God in Christ Jesus.

COR.  
Let our faith believe in the unity and trinity of God as declared to us by the Word until the Lord himself shall give us a clear conception of all that it means.—[S. F. Coffman.]

## SHOULD THE MENNONITES START A MISSION IN SOUTH AMERICA AT THE PRESENT TIME?

By J. S. Hartzler.

Very little has been found in our church periodicals on this subject, and it is the opinion of at least some of our people that the question should be more thoroughly discussed. Some think that the work should have been pushed more than it has been. Others think that no such steps should be taken at the present; at least, not until our mission in India is more nearly self-supporting.

In discussing this subject, we want the reader to keep clearly in mind two thoughts: 1. That this is not presented to antagonize the article written by Bro. Ressler and published in the Herald of Truth and the Gospel Witness some time ago. 2. That those who advocate the starting of a mission in South America are among the most earnest supporters of the missions in India and the United States, and would be very sorry indeed if they would in any way be instrumental in crippling the work in the least, at home or abroad.

Let us notice the history of our present institutions: When the Chicago Home Mission was the only institution of its kind in the church, at one time it was considered impossible to continue it for the want of funds, and seeing the conditions, believing that there would not be sufficient response by our people to meet the needs of the institution, its doors were ordered closed. But through persistent efforts of a few the work was continued, even under the most trying circumstances.

Times grew brighter. Money and helpers came and the work grew. Finally some one said, "We should not pay rent. Let us buy the building." Many said, "Impossible; the money cannot be raised." But it was raised. And instead of its being impossible to support one mission, the church is now supporting three in Chicago, aside from missions in at least seven other cities on this side of the Atlantic.

Our Old People's Home and Orphans' Home have a similar history. At present all these institutions at home are supported and a goodly amount is sent to India each month for the support of the work there.

Suppose that one-half of these institutions were suddenly cease to exist, would the money problem for the rest be solved forever? Nay, verily. One of the best financiers in the church claims that it would not be five years until the remaining half would have as much difficulty to get the needed funds as they now have. This does not argue that we as a church should go on starting institutions indefinitely, and that the funds would come if we "drummed" hard enough. There is surely a limit; but are we willing to say, with a body of forty thousand or more Mennonites in the United States and Canada, that we have reached the limit? Certainly not.

Let us notice another phase. The money has been pledged to support three missionaries in this new field for three years. If the mission is not started a large per cent. of this money will be lost to the church. This is not simply so much surplus money that will be devoted to missions, and if not used in starting a mission in South America will be given to some other mission now in existence. If it were, there might be good reasons for delaying the work at the latter place. The money would in all probability not be squandered, but would be used to buy more stock or land, or possibly even luxuries.

Consider the money side just a little farther. There is a project on foot now, which, if completed, would go very far toward providing for the support of three missionaries in South America without using the money subscribed for that purpose. A brother and sister are considering

the advisability of making an investment and giving what they make, more than is required for their own support, to the work in that country. Should enough come from this investment to support the missionaries, then the money now pledged would be kept to build a church or school, if that becomes necessary.

Has the church ever had such an opportunity before? Can she afford to miss it? Some things may be too deep-seated for our poor finite minds to see. There may be reasons, why, even in the face of these opportunities, the work in South America should not be started. Should there be such, the Mission Committee would be very thankful to have them thoroughly ventilated.

There is another viewpoint to be noticed. Not every one qualified for work in the foreign field is fitted to go to India. A few months ago a brother was asked whether he would not go to India to aid in the work there. He expressed a willingness to go where the Lord wanted him. He went to a well-informed physician and asked, "Am I a proper person to be sent to India?" After carefully inquiring into matters, the doctor advised him not to go. He said, "Some other field would do much better."

Experience has taught us that physical examinations of applicants should be much more rigid, and only such persons be sent who are adapted to the climate in the locality of that particular mission. This might deprive many good workers who have a conviction that they should do work in the foreign field, but could not do so, because there is but one such mission conducted by our people, and the climate there is unfavorable to their bodily welfare.

Will some one give us further discussion on this important subject? For the "weal or woe" of the church depends upon her doing the right thing at the right time.

Goshen, Ind.  
For the Herald of Truth.  
AN ANNOUNCEMENT OF A MEETING OF THE SWISS BRETHREN.

By John Horsch.

In the archives of the city of Strasbourg in Alsace (South Germany) a letter is preserved, containing an announcement of a meeting of the Swiss Brethren, generally called Anabaptists. The letter was written over three hundred years ago and reads as follows:

Gnad und Fric von Gott dem Vater durch Jesum Christum, unsern Herrn und Helland. Amen. Gellebter Jacob und liebe Elisabeth, Ich lass euch wissen, dass auf den Zinsat nachst künftigen ein Gemein wird gehalten zu Schillen in dem Haus da man zunachst gewesen. Und kommet nit so spaet als zum nachsten und lasset das den alten Mann in Westhoffen auch wissen. Damit sollt Gott befohlen, der Fried sei mit euch und allen die Gott von Herzen lieben. Amen.

The letter is addressed to Jacob Kirschner in Wassenheim, but although the words, "zu eigenen Händen," i. e., to be delivered to the addressee personally, were written on the address, it evidently fell into the hands of the authorities. The writer, however, had not signed his name, neither did he give the name of the one in whose house the meeting was to be held, or the date when the letter was written.

Notwithstanding all precautionary measures, it is known that not infrequently the catchpools obtained information concerning the meetings; they appeared on the scene and arrested the worshippers. But oftentimes those who were sent to arrest them, warned them of their coming, making possible their escape, and reported that they had found no one. They knew that to persecute these people was a mistake.

Any one desiring to listen to the Word of God was welcome to attend the meetings; secret they were only in the sense that the Brethren did not

desire the persecuting authorities to know of them. This is evident from the reports concerning a few Anabaptist meetings which were attended by a number of members of the state church who afterwards reported to the authorities. The important documents, the originals of which are preserved in Strasbourg, will be translated and published in the near future.

It is worthy of notice that the Brethren of those times, notwithstanding oppression and persecution, found it possible to do missionary work in other lands. As old hymns have been found, to be used when brethren leave for other countries as messengers of the gospel among those who are yet in darkness. A touching hymn it is, describing the sufferings which the outgoing missionaries were called upon to endure and dwelling upon the uncertainty of their return and the love of Christ which constrained them to go. But a time came when there was no occasion for the spread of the gospel were far better than at the time of persecution, the church failed to make any effort in that way. Only in recent years a beginning has been made to again follow in the footsteps of the early church as concerns the spreading of the gospel.

Birmingham, Ohio.  
For the Herald of Truth.  
SUNDAY SCHOOL NOTES.

The first six months of our Sunday school lessons for the year 1908 are devoted to the study of the life of Christ as recorded in the Gospel of John, and the latter six months of the year are given to the study of the united kingdom of Israel.

In the Lessons published by the Mennonite Publishing Company at Elkhart we have the following excellent arrangement of the subject matter of the lessons: 1. Explanations. 2. Spiritual Interpretation. 3. Applications. 4. Witnesses. By following up this order of arrangement, the teachers will be able to present the lesson in an easy and readily understood manner, which will be a great help to the members of the class as well as to the teacher. Both teacher and pupils will remember the teaching much better when given in this methodical way than when taught without any special system or order of arrangement.

The lesson for Feb. 23 will be, "Jesus at the Pool of Bethesda." John 5:1-9.

Time.—In the second year of his Galilean ministry. John the Baptist was put into prison by Herod about this time, March A. D. 28, and the place where the miracle of Jesus took place was at the pool of Bethesda in Jerusalem.

Practical Points.—All the watering places of the world are thronged with the impotent folk, blind, halt, withered, waiting for healing from the natural virtues, while Christ stands pleading for man to believe in Him. Sorrows and afflictions touch the heart of Christ, while rejection and unbelief wound him. Every act of healing is a miracle, but the healing of the man is a miracle of so divine a nature that it is beyond all human art or conception. The divine way of serving the Lord on the Sabbath means, "carry" the bed, "not the bed carry you."

For the Herald of Truth.  
KILLING WITH AN ACTED UNTRUTH.

A little boy, for a trick, pointed his finger to the wrong road when a man asked him, which way the doctor went. As a result the man missed the doctor, and another little boy died because the doctor came too late to take a fish-bone from his throat. At the funeral the minister said that "the boy was killed by a lie which another told with as finger." How easily we may send a soul to everlasting death by simply using the gospel to misdirect them, or neglecting to show them the right way!







## HERALD OF TRUTH

Thursday, February 20, 1908.

J. F. FUNK AND A. B. KOLB, Editors.

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## Subscription Price

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The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

Reininger.—Charles Reininger of Boswell, Somerset Co., Pa., died of typhoid fever on Feb. 2, 1908; aged 27 Y., 4 M., 12 D. Funeral services were conducted on the 5th at the Blough M. H. by S. D. Toder, internment in the graveyard near by.

Lape.—Jacob Lape of near Davisville, Pa., died Feb. 3, 1908; aged 63 Y., 9 D. He was in feeble health for a number of years. He had several paralytic strokes, which rendered him helpless. He was buried on the 5th. Funeral services were at the Blough M. H. by Simon Layman, S. D. Toder, the Mennonite church for about thirty-six years. He was married to Rachel Gindesberger about thirty-seven years ago. To this union were born seven children, five living and two dead; also ten grandchildren living and three dead. He is survived by many friends who need not mourn without a hope.

Banner.—Bro. Tobias Benner of Souderton, Pa., died of apoplexy on Friday, Jan. 30, 1908. He is survived by a sorrowing widow, two sons and a daughter. Funeral on Feb. 6. Buried in the Souderton Mennonite cemetery. His age was 75 Y., 5 M., 20 D.

Eberly.—Susanna, wife of Henry Eberly of Schoenew, Lancaster Co., Pa., died on Feb. 5, 1908, of pneumonia, after an illness of eight days; aged 75 Y., 5 M., 15 D. Her maiden name was Lutz, and she was the last of her family to die. Buried on the 9th at Mellinger's M. H. She was a member of the Old Mennonite church. Her aged husband, at the time of her decease and burial, also lay critically ill with the same disease.

Freed.—Bro. John H. Freed of near Morwood, Montgomery Co., Pa., fell from a saw on Sunday, Feb. 2, 1908, and fractured his skull. He was able to walk to the house, but became unconscious when he reached the porch. During the interval between his fall and death he was able to walk about the house, but had lost his mind. On Tuesday afternoon an operation was performed by the physicians, and he died the same evening (Feb. 4); aged 42 Y., 6 M., 19 D. He is survived by a sorrowing widow and four children. His father and three brothers also survive. Funeral on the 10th at Frankonia M. H., where the internment also took place.

Fry.—On Feb. 11, 1908, Anna, widow of Daniel O. Fry of Norristown, Pa., was buried at the Towamencin Mennonite M. H. Bro. C. B. Albrecht conducted the services. She was a member of the Schweinfelder church.

Weber.—On Feb. 3, 1908, in Vornauville, Lancaster Co., Pa., of the effects of a stroke of apoplexy, early in the morning of the same day, Mary S. Weber, in the sixty-first year of her age. About a year ago she sustained a stroke, but recovered. She was a member of the Mennonite church and unmarried. She is survived by her step-mother, step-brother and also one brother. Funeral on the 7th at the Pk Mennonite burying ground.

Rohrer.—Jacob H. Rohrer, a well-known resident of East Lampeter Twp., Lancaster Co., Pa., died Feb. 5, 1908, at his home, about two miles north of Strasburg. He was ill about a week, and his death was due to general debility. Bro. Rohrer was eighty-one years of age. He was unmarried and is survived by a sister (Annie, wife of Isaac

## HERALD OF TRUTH.

Kreider) and two brothers (Benjamin H. and Isaac H. Rohrer, all residents of East Lampeter township. The deceased was a member of the Old Mennonite church. The funeral was held on Saturday, Feb. 8, at Mellinger's meeting-house, where internment also took place.

Wealand.—Amanda, wife of Samuel Wealand of Mt. Airy, Lancaster Co., Pa., died on Feb. 4, 1908, of grip, at the age of 72 years. She is survived by her husband, four children and two brothers. She was a member of the Old Mennonite church. Funeral services and internment at Mellinger's M. H. on the 8th.

## Sunday School Supplies

Sunday School Lesson Helps for Advanced Classes, on the International Lessons, published in English and German. Edited by Bish. S. P. Coffman. Especially arranged for both teachers and pupils use. The most comprehensive quarterly for class use, for the price. Adapted to all Sunday schools. All who use them are unanimous in pronouncing them the best. Prices, 1 copy, one year, 20c; 5 or more copies, one year, per copy, 10c; 5 or more copies, three months, per copy, 3c; Sample copies free.

Primary Sunday School Lesson Helps.—Two pages are devoted to each lesson, one page containing the text of the lesson, with practical suggestions for the teacher, questions, answers, etc., and the other, the lesson story. Several pages are devoted to blackboard illustrations of all the lessons, with a short description of each. Very practical and helpful to primary teachers. Prices: 1 copy, one year, 15c; 5 or more copies, one year, per copy, 8c; 5 or more copies, three months, per copy, 25c. Sample copies free.

Words of Cheer.—A four-page, illustrated paper for the Sunday school and the home. Weekly. It contains practical lessons for both old and young. The lesson story, in easy words for the children. It is a special feature. It contains four pages of four columns each. Size of paper, 11x15 inches. It is one of the best Sunday school and family papers for the children and young people published in the country. One copy, one year, 50c; from 10 to 50 copies, one year, per copy, 35c; over 50 copies, one year, per copy, 30c. This paper may be ordered for a shorter length of time, if desired, at proportionate rates. Special terms for introduction. Sample copies free.

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A Full Line of Reward Cards with Scripture Texts, ranging in price from 400 for 25 cents to 50 cents per dozen. Sample package, 15 cents.

Also Class Books, several kinds, Secretary Record Books, and all Sunday school supplies needed in any school constantly on hand and supplied. Send orders to

MENNONITE PUBLISHING CO.,  
ELKHART, IND.

## LANDS FOR SALE IN OLD MEXICO

300,000 Acres in One Body

Most of you, no doubt, have read my correspondence in the Herald of Truth, and here repeat that I have made arrangements to start a Mennonite colony in the Tropics, Old Mexico. The land is nearly all good farming land, well watered and fertile. The climate is beautiful, and all kinds of crops raised in the North will do well here besides many tropical fruits. Good railroad facilities; taxes low; abundance of fine timber, and grass abundant. Government promises the settlers protection of property and also promised to reserve 36 sections for Mennonites; and when a sufficient number have settled they will build a suitable house of worship for the settlement. The land sells at \$3.75 per acre after March 1, 1908. There will be no taxes until the land is paid for. The buyer gets a bond for title on the first payment. Please send for application blanks, which you will fill out and return to me. Address all correspondence to

E. B. SHUPE, Agent,  
Columbus, Kansas.

February 20, 1908.

## NEFF'S CORNER

A TESTIMONIAL.

THE CLOVIS COMMERCIAL CLUB,  
Clovis, New Mexico, Feb. 10, 1908.

To Whom It May Concern:—  
This is to certify that I have personal knowledge of Mr. James M. Neff and of the investment propositions he is offering to the public, and do not hesitate to recommend him as a capable and thoroughly reliable business man. Prospective investors may rest assured that business entrusted to Mr. Neff will be handled in an honorable and business-like manner. The writer has had business dealings with Mr. Neff and found him prompt and exact in every instance.

Very truly yours,  
M. BOYLE, Sec.

My little folder, "New Mexico Investments" will be mailed free of charge.

JAMES M. NEFF, CLOVIS, NEW MEXICO.

## BACKACHE.

I had been suffering for years with trouble in my back. Had not been able to work for over two years—in fact, I was miserable most of the time both day and night. I doctored with five of the best doctors I could find, but without results. I then began taking osteopathic treatments from Dr. John D. Burkholder, 5th floor, Woolworth Building, Lancaster, Pa.

Now I am feeling better than for three or four years. I am working again and feel very grateful that I found the treatment that gave relief.

Yours truly,  
(W.)

## INJURED BY FALL.

I was paralyzed completely, caused by injury received from a fall. Peritonitis set in and I was in a fearful condition, hopeless in the estimation of many. After taking treatment of Dr. John D. Burkholder of Lancaster, Pa. (fifth floor, Woolworth Building), I recovered rapidly, was out of danger in a few days, can now walk and have gained much of my former strength. I am now enjoying better health than I have had for twenty years.

Full addresses given by request from Dr. John D. Burkholder, 511 Woolworth Building, Lancaster, Pa.

## CANCER

Cured without surgery or pain. I have been cured of all about 10 years. I have had Chronic and Malignant diseases and how they can be cured at home quickly and at small expense. References: Patients cured in every State and Territory, ministers and doctors. Address: Dr. J. D. Burkholder, Ind.

## St. Joseph Valley Bank

Next Interest Period in our  
Savings Department

begins March 1st. Open as account with us now. Savings Books issued and interest paid on money deposited therein every four months.

Your money is always available in cash upon demand if deposited with us.

## No Notice

is necessary in order to get your money.

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WALTER S. HAZELTON, Cashier.

## HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, FEBRUARY 27, 1908.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

## EDITORIAL NOTES.

Sunday school lesson for March 1 will be. Christ feeding the five thousand, on the northeast shore of the Sea of Galilee, at the foot of the mountains in that locality. The time of the occurrence of this miracle was A. D. 29.

Our reduced prices on books are awakening an interest among the people and we are busy filling orders. Any one who has not already received this price list will kindly send us his or her address on a postal card and they will receive one by return mail.

Rev. J. M. Buckley, editor of the Christian Advocate, is charged with disloyalty to the Methodist church. He will be formally tried at the New York East conference in May.—[The College Record.]

If some of our Mennonite people would note disloyalty to the Mennonite church as closely as some other denominations do, what would become of some of our poor, disloyal Mennonite ministers?

The readers no doubt remember the very interesting sketch written several years ago for the Herald by John Barsch, in which he recounted some incidents connected with the emigration of Mennonites under the leadership of the enthusiast Claas Epp from Russia to Central Asia. Many people have desired that a fuller account be given of this sad and eventful movement, and in compliance with this wish a 104-page booklet, of which the author is Franz Barsch, has been published in German. The history of this movement from its beginning to the final settlement, after many vicissitudes and divisions, in Central Asia, reads like a romance. It is probable that we will publish an English translation of the book in serial form in the Young People's Department of the Herald, beginning some time in April.

## A Question.—A friend asks us the question:

"Why is it that all the by-words used among the people in the English language begin with the letters J or G?" We do not care to repeat them here, but we have recollections of a good many, and if you think them over you will find that almost all, if not altogether all, that you can think of begin with one or the other of these letters. There may be no special significance to this, and yet there may be. And the less we know about these perverted bad words and their originals, the better, no doubt, we are off. At least, in considering this question, let it be a warning against the use of all profanity, and against all vain words and by-words of every sort. Let our conversation be pure; and let all our words be salted with the good salt of gospel truth and purity. "Who is a wise man among you and endowed with knowledge among you? Let him show out of a good conversation his works with meekness and wisdom" (Jas. 3:13). Remember also the third commandment, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him

guiltless that taketh his name in vain," if it is even only a perversion of the name of the Deity.

The goosebone prophecy that went the rounds of the papers last fall seems to have carried the palm for truthfulness. It told of light winter before the holidays, but afterwards severe storms, cold and snow, and so it came. The most decided blizzard of the season struck Elkhart on Feb. 13, and for quantity, quality and extent was the severest not only of this season, but of years past. On Tuesday it continued all day and all night and on Wednesday morning the snow was piled in great heaps everywhere and at some places to the height of many feet. Trolley roads and railroads in general, as well as wagon roads, were to a large extent impassable, and everybody had a large amount of extra work in shoveling snow and opening up walks and roadways, and travel was to a large extent suspended. So in Christian life our pathway is sometimes hemmed in on all sides with the storms of sorrow, the cares of life, the opposition of enemies, the devices of Satan and the world, and things that come up in the daily duties of life, which for a time close up the way before us in such manner that further progress seems impossible, and only a strong and abiding faith, perseverance and unflinching endurance will bear us through the trial and enable us to fulfill our purpose.

Walking with God.—Paul says, "For our conversation is in heaven" (Phil. 3:20). The German translation says, "For our walk is in heaven." In Eph. 2:5, 6, the apostle says, "Even when we were dead in sins, God hath quickened us together with Christ (by grace we are saved), and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus, that in the ages to come he might show us the exceeding riches of his grace in his kindness toward us through Jesus Christ."

Now here we have a walking with God and a sitting together with him in heavenly places, and this is that of which David speaks in the first psalm where he says, "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night."

Again, in Deut. 5 we have a beautiful representation of what it means to walk with God. When the children of Israel were encamped at Mount Sinai and the Lord came down at an appointed time on the mountain and spoke to them, that is, to all the people, out of the midst of the fire, of the cloud and the thick darkness, and the quaking of the mountain, and the loud sound of a trumpet, then the people greatly trembled and were afraid and they came to Moses and said, "Behold, the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire; we have seen this day that God doth talk with man and he liveth." And they were afraid that the fire of God would consume them and requested that Moses should go up to God and should speak to him and he should tell them, and then they made a solemn promise that they would hear all the words of the Lord which he should say unto Moses and do it.

And the Lord was pleased with what they said, but at the same time opens unto us, so to speak, the inner thought and feeling of his soul when he says (verse 12), "Oh, that there were such an heart in them that they would fear me and keep all my commandments always, that it might be well with them and with their children forever. \* \* \* Ye shall observe to do therefore as the Lord your God has commanded you; ye shall not turn aside, neither to the right nor to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live and that it may be well with you, and that ye may prolong your days in the land which ye shall possess" (Deut. 5:27-33).—F.

The Mennonitische Rundschau, our German weekly, contained in last week's issue forty-three correspondences. We think there is hardly another weekly paper that can show a like record. Some of these are from Russia and are quite lengthy. This shows a lively spirit, and an interest on the part of the patrons of the paper that is truly commendable. Years ago when two of our Russian bishops from the Northwest attended our conference in the state of Illinois, they watched the proceedings with intense interest, though they could not understand near all the proceedings, because they did not understand the English language. Toward the close of the conference the writer overheard a conversation between the two brethren, when one of them said to the other (of course in German), "But these brethren" (having reference to our American Mennonites) "have more spiritual life among themselves than we Russian Mennonites have." But to return the compliment, we have since attended a number of their conferences, and without hesitation we can say that if we express ourselves candidly and with all sincerity we would apply the same expression to them. "But these Russian Mennonites have more spiritual life among them than we American Mennonites have." And in works they, in proportion to their numerical and financial strength, are by no means behind us. In reference to the support of their weekly paper and the supply of reading matter for the same they are certainly quite a distance in advance of our American Mennonites. Brethren, let us heed the lesson!

We received a letter this morning from a brother who gave us a sharp pointer on this very subject—that is, on the point of a high degree of spiritual life manifesting itself in our conferences. After some other criticisms on our work, he says: "One more thought. At our district conferences, where we have a large audience of brethren and sisters present, craving to be fed with the bread of life from the word of God, we have about half the time used up by reports, miscellaneous business, actual business, appointments," etc. While some of this business seems necessary to carry on the church machinery, it is not a fact, however, that too much of the precious time is wasted, so to speak, in the cold formalities of things that have rather a tendency to cool the ardor of Christian devotion in the hearts of the people and to make us formal and business-like—or we might say, to use a plain expression, more "worldly," than otherwise? We remember well when at our conference the old brethren spake with godly fear and with a reverence that meant, "solemn service to God," and no levity and little formality came into the work of the conference day. But as we proceed

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In the way of popularity and seek to arrange our affairs more like those of worldly societies, and often waste much valuable time in discussing whether this or that proceeding is in accordance with the best and latest code of parliamentary rules, and sometimes lose our temper and quarrel about technicalities that are neither for the elevation of our piety nor for the good of the cause, we certainly lose strength and character rather than gain spiritual power which should on all occasions be our highest aim in all our proceedings in seeking to build up and promote the cause of Christ. A hint to the wise is sufficient. First of all things let us in all our deliberations and proceedings have in mind the glory of God and the advancement of his kingdom.—F.

## PERSONAL MENTION.

Pre. P. R. Lantz, of the Canton (Ohio) Mission, spent Sunday, Feb. 16, with the brotherhood in Lawrence Co., Pa.

Bro. J. S. Hartzler of Goshen attended the meeting in Elkhart on Saturday evening, Feb. 15, and participated in the services.

Pre. Reuben Yoder of Ford Co., Kan., attended the funeral of his father, Aaron Yoder, in Indiana. On the return to his home he stopped over in Reno county.

Bro. J. E. Hartzler closed a series of meetings in Elkhart on Sunday evening, Feb. 15, and returned to Chicago on Monday morning to resume his studies at the school he is attending.

Bro. Daniel Driver of Morgan Co., Mo., recently visited in Cass Co., Mo., and also spent Sunday, Feb. 16, with the congregation in Olathe, Kan. As he went he preached the Word.

Bro. C. K. Hostetler of Goshen, Ind., has received a two months' furlough for a trip to the South and some visiting that he desires to do. We wish him a pleasant time and a safe return.

Bro. J. M. Hartzler, of the Fort Wayne Mission, visited with the brotherhood in the Forks A. M. congregation, Elkhart Co., Ind., on Sunday, Feb. 9, and preached an instructive and much appreciated sermon in that place.

Bro. C. H. Wedel of Newton, Kan., who was recently elected member of the Board of Foreign Missions under the General Conference "A," to fill the vacancy caused by the death of Bish. Peter Batzer, has been elected president of that board.

Bro. Jacob H. Wisler, deacon of the Elkhart congregation, of whom mention was made in our last issue, is still at the home of his son Samuel near Nappanee, and is recovering very slowly from the effects of the paralytic stroke he suffered several weeks ago.

Bro. E. M. Detweiler of Columbiana Co., Ohio, since his recovery from the serious accident he had, held a series of meetings at Canton and also near McRay, Ohio, and is at the present time engaged in the same good work in Holmes county. May the Lord bless his efforts.

In the home of Mrs. Eli Bontrager of Osceola Co., Mich., the angel of death paid a sad visit when her beloved little Lucile Fern was taken away to return no more, at the tender age of seven months and twenty days. The Lord comfort the sorrowing ones that are left.

Bro. Aaron Loucks of Scottsdale, Pa., has recently been visiting with the Amish brethren in Holmes Co., Ohio, a week or more ago and preached in the Walnut Creek A. M. meeting-house on Sunday, Feb. 16, and also had a special appointment at the Union M. H. on the 17th.

Bro. D. N. Lehman of Lancaster Co., Pa., who during the early part of winter held a series of meetings at the Olive M. H. in Elkhart Co., Ind., contemplates a trip to the Canadian Northwest in the coming spring to visit his son, residing at Cressman, Sask. He will probably remain in that section for some time.

February 27.

Recreation is sometimes profitable under certain circumstances, but in such a case recreation (regeneration) can be secured in a much less expensive way. A vigorous use of the backsway two or three times each day will give a man all the healthful recreation he needs, and if this is not available let him fall in line with an aged grandfather in Goshen, with whom I met many a time, whose hair is white with the frost of four score winters. He gets up every morning at four o'clock and walks several miles before breakfast, o'clock and he says he derives much benefit therefrom. The pleasures of the world are in the Bible termed pleasures of sin.

When Moses got to be of the proper age when he was able to discern between right and wrong he was not only willing to forfeit all claim to worldly honor and glory in order to fully consecrate himself to the service of his God, but also chose rather to suffer affliction with the people of God than to enjoy the "pleasures of sin" for a season. This was a faith worthy of imitation. No wonder that Paul exceedingly rejoiced in tribulation because he knew it to be the very portal through which the Christian enters into the kingdom of heaven (Acts 14:22). Can this be said of worldly pleasures? Oh, no! "The carnal mind is enmity with God, and is not subject to the law of God, neither indeed can be," and "to be carnally minded is death."

The apostles rejoiced in stripes, imprisonment and bonds because they were counted worthy of suffering for the sake of Christ. Paul and Silas, after receiving forty stripes on their bare backs, were thrust into the inner prison with their lacerated, bleeding bodies on the damp prison floor and their feet made fast in the stocks, and even this brutal torture did not make them sad, because, at midnight, they were heard praying and singing praises to God. And the innumerable host of noble Christian martyrs rejoiced while suffering the most excruciating tortures that cruelty and bigotry could devise, of which the aged Bishop Polycarp is an example. He might have escaped, but he refused to do so, and after feeding the soldiers who came to seize him, he quietly and calmly delivered himself into their hands. When he was condemned to the flames, with the violence of the fire singing around him, with the violence of God until the red-hot tongues of fire licked up his breath, and thus rejoicing his soul was borne in a chariot of flame to the happy, faraway home of the faithful.

We do not find that one of the martyrs ever resorted to worldly pleasure in order to be made happy; neither do we find that worldly pleasures ever secured anything of this kind for a man.

The Bible clearly teaches a cross-bearing. The Master himself told his disciples, "Whoever doth not bear his cross and come after me, cannot be my disciple." Again, "If any will come after me, let him deny himself and take up his cross daily and follow me." Now, there is no getting around this. Christ never said one thing when he meant something else. God's faithful children are "a peculiar people, a chosen generation," separated from the world; and how could they consistently participate in all these pleasures of sin and at the same time deny themselves, take up their cross and follow Christ daily? They could find no use for the cross. Paul taught the doctrine of denying ungodliness and worldly lust, and to live soberly, righteously and godly in this present world, he himself being crucified to the world and the world to him; and therefore was able to keep under his body and bring it into subjection. When he preached the cross in his time he realized that it proved to be a stumbling-block to the Jews and foolishness to the Greeks and others who perished, but there was the great consolation in it that "unto us which are saved it is the power of God."

I am fully persuaded in my mind that if there ever was an epidemic or project gotten up in Goshen that made the devil rejoice it is the contemplation of erecting the parish house. Look

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for a moment at the inconsistency of spending \$10,000 for such foolishness! If this sum would have been used in the missionary cause, to bring the gospel of Christ to heathen lands, to millions of ignorant people who also have precious souls as well as we and have never heard that there was a Savior and a plan of salvation, it might have been the means of bringing many souls into the fold of Christ, and thus causing the angels in heaven to rejoice. Now, then, if such places of sin and vice as the theater, bowling alley, dance hall, billiard room, card playing den, etc., can be refined and sanctified by making church property out of them and have them controlled by the church and thus bring them into a "clean, pure, healthy atmosphere, away from the possible pernicious influence," as it is claimed, could then not other dens of vice, such as the house of prostitution and the saloon, be also brought under the same influence by having them owned and controlled by the church? Since the latter two are closely related to the other evils and all belong to the works of darkness, especially since the building is intended to be "for everybody in Goshen irrespective of creed or religion," and is planned to meet these requirements? This "everybody" must include the debaucher and the inebriate (that is, providing the Goshen contains any such characters), and it is a sure thing that the parish house cannot make them happy and meet their requirements unless it affords an opportunity to gratify their lusts and desires.

"Everybody in Goshen." Please look at this motley crowd! Ministers, church members, Sunday school teachers, atheists, infidels, skeptics, whiskey sots, blasphemers, brewers, saloon keepers, gamblers, burglars, debauchers, liars, murderers, thieves, hypocrites and dead-beats (that is, if all these are to be found in Goshen), all mixed together in a church property, "to have their pleasure in the right way." Can it be possible that this is not an abomination in the sight of God? And if there are any of God's children in this crowd, whom he can claim as his, my prayer is, that the earnest call of God from high heaven, "Come out from among them and touch not the unclean thing," may continue to ring in their ears in thunder tones until they are pricked in their hearts and can no longer refrain from yielding. The love of Christ constrained me to write this article in bold defense of His true gospel principles.

Nappanee, Ind.

## THE DESTRUCTION OF JERUSALEM.

By E. Y. Miller.

II.

When Christ should hang upon the cross of Calvary, Israel's day as a nation, favored and blessed of God, would be at an end. The loss of even one soul is a calamity for God, for the blood shed upon Calvary was shed for the whole world; and as Christ looked upon Jerusalem, the doom of the whole city and the whole nation was before him. That city, that nation, once chosen of God as his peculiar treasure, were a people over whose apostasy and disobedience prophets were led to weep and mourn.

Because of the terrible desolations which God visited upon their sins, Jerusalem wished that his eyes were a fountain of tears that he might weep day and night for the slain of the daughter of his people (Jer. 1:13-17). But if ye will not hear it my soul shall weep in secret places for your pride, and mine eye shall weep sore and run down with tears, because the Lord's flock is carried away captive. What, then, was the grief of Him whose prophetic glance looked in upon the city which with sword uplifted against the city which had been the great Jehovah's dwelling place, the very spot afterward occupied by Titus and his army. He looked across the valley with tear-

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dimmed eyes and saw the walls surrounded by alien hosts. He heard the voice of mothers and children crying for bread in the besieged city. He saw his holy and beautiful house, her palaces and towers given to the flames, to be reduced to a heap of smoldering ruins. He saw, as he was gazed in every land in the temporal retribution about to fall upon his children. He saw but the first draught from that cup of wrath which at the final judgment she must drain to its dregs.

Divine pity and yearning love found utterance in the mournful words, "O Jerusalem, Jerusalem! thou that killest the prophets and stoned them which are sent unto thee! How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

Oh, that thou, a nation, favored above every other, hadst known the time of thy visitation and the things that belong unto thy peace! I have said: the angel of justice; I have called thee to repentance; but in vain. It is not merely servants, eunuchs and prophets whom thou hast refused and rejected, but the Holy One of Israel, thy Redeemer. If thou art destroyed, thou alone ye might have life" (John 2:40).

Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion and not hesitating to meet such a retributive judgment of God. The woes of a fallen race pressing upon his soul forced from his lips that exceedingly bitter cry. He saw the record of sin traced in human misery, tears and blood; his heart was moved with infinite pity for the afflicted and he yearned to relieve suffering ones of earth; but even his hand might not turn back the tide of human woe; few would seek this only source of help. He was willing to pour out his soul unto death to bring salvation within their reach; but few would come to him that they might have life.

This scene is revealed to us at the present age, as it was at the time of the great destruction of the city of Jerusalem, and Jesus is still revealing the exceeding sinfulness of sin to the human race in order to save sinners from the consequences of their transgressions. He is looking down to this lost generation with great love, to see the world involved in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ. The great sin of the Christian world at the present day is their rejection of the law of God. The foundation of his government in heaven and on earth, the word of God, is despised by so many, being yoked with unbelievers and the pride of this selfish world. Millions are in the bondage of sin, in blindness and are slaves of Satan, doomed to suffer the second death, for refusing the word of God, the truth which God himself brought from heaven.

With blindness in their day of visitation comes a terribly strange infatuation upon them. Two days before the Passover when Christ had, for the last time, departed from the temple, after denouncing the hypocrisy of the Jewish rulers, he again went out with his disciples to the Mount of Olives and seated himself upon a grassy slope overlooking the city. Once more he gazed upon its walls, its towers, its palaces; once more he beheld the temple in its dazzling splendor, a diadem of beauty crowning the sacred mount. A thousand years before the palatine had magnified God's favor to Israel in making this holy place his dwelling place—"In Salem also is his house and his dwelling place in Zion" (Psa. 76:2). He chose the tribe of Judah, the Mount Zion, which he loved, and he built his sanctuary there a high palace (Psa. 78:68, 69).

The first temple had been erected during the most prosperous period of Israel's history. Vast stores of treasure for this purpose had been collected by David and plans for its construction were made by divine inspiration (1 Chron. 28;

12:18). Solomon, the wisest of Israel's monarchs, had completed the work in 1004 B. C. This temple was the most magnificent building that the world ever saw; yet the Lord declared by the prophet Haggai concerning the second temple that the glory of this latter house should "be greater than of the former." "I will shake all nations and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts" (Hag. 2:5-7). In 588 B. C. the first temple was destroyed by Nebuchadnezzar. After a captivity of seventy years in Babylon the people returned to their wasted and almost deserted country and rebuilt the temple. There were then among them aged men who had seen the glory of Solomon's temple and who wept at the foundation of the new building that it must be so inferior to the former. The feeling that prevailed is forcibly described by the prophet: "Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it, as nothing?" (Hag. 2:3). Then was given the promise that the glory of this latter house should be greater than that of the former. But the second temple had not equaled the first in magnificence, nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication; no cloud of glory was seen to fill the newly erected building. No fire from heaven descended to consume the sacrifices upon the altar. The shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy-seat and the tables of the testimony were not found there; no voice sounded from heaven to make known to the inquiring kings and priests the will of Jehovah. For centuries the Jews had vainly endeavored to show wherein the promise of God given by Haggai had been fulfilled; yet pride and unbelief blinded their minds to the true meaning of the prophet's words. The second temple was not anointed with one cloud of Jehovah's glory, but with the living presence of One in whom dwelt the fulness of the Godhead bodily, who was God himself. (To be continued.)

For the Herald of Truth.  
NO ROOM FOR JESUS.

By a Sister.

During the late Christmas holidays we heard much about Jesus being born in the stable and laid in a manger because there was no room for him in the inn.

This event is an apt illustration of the condition of the human heart and the question presents itself, Have we room in our hearts for the Savior sent into the world to redeem us? And when he knocks at the door of our hearts for admittance do we give heed to his call and open the door and welcome him into a house prepared for the dwelling of his Spirit? Or do we let him stand without, saying like one of old, Go thy way for this time, and when I have a more convenient season I will call for thee.

We hear of so many deaths—so many accidents that bring death in all forms and ways; souls being called away without a moment's warning. Oh, how needful that we should take heed unto these things and set our house in order and prepare ourselves for the sudden change that may so unexpectedly come upon us and take us from this world and usher us into the presence of an unrepentant God! "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." May every one of us look to the Lord in the accepted time and in the day of grace.

"Life is the time to serve the Lord. The time to insure the great reward; And while the lamp holds out to burn the time to live; Life is the time that God has given To escape from hell and fly to heaven: The day of grace, and mortal woe; Secure the blessings of the day."



## TIDINGS FROM THE CHURCH AT HOME AND ABROAD

### FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Leper Asylum, Baloghahan. J. A. Resner, Supt.

### HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.  
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.  
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.  
Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Honderich, Supt.  
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.  
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.  
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.  
Lancaster.—462 Rockland Street, Lancaster, Pa.  
Canton.—Mission Home, 1334 East Eighth Street, Canton, Ohio. F. R. Lamb, Supt.  
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.  
Argentine, Kan.—

### BENEVOLENT AND OTHER INSTITUTIONS.

Orphan's Home.—West Liberty, Ohio. A. Metzler, Supt.  
Old People's Home.—Marshallville, Ohio, R. F. D. J. D. Minsinger, Supt.  
Old People's Home.—Greenville, Pa. A. K. Diener, Supt.  
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Bro. B. B. King, formerly of the Fort Wayne Mission, is booked for a two weeks' series of meetings at the Mennonite Gospel Mission in Chicago. These meetings, it is arranged, will open on Feb. 23. The Hoyne Avenue Mission has also had a special revival meeting during the last several weeks under the care of A. H. Leaman, of the Home Mission.

The A. M. congregation at Metamora, Ill., has passed through a season of spiritual refreshing in the recent past, and had six accessions to its membership on Sunday, Feb. 9. Bro. Andrew Schrock officiated at these services. On the same day two precious souls were added to the church at Martinsburg, Pa.

The brethren in the Holden district, west of Wakarusa, Ind., are manifesting a commendable degree of activity in their work. Bro. Bixler has been doing considerable evangelizing work; Bro. Henry Welby takes care of the Teegarden Union congregation; and recently it has been deemed advisable that Bro. Yoder of the Olive congregation should assist in the work in the Olive congregation. Besides this they have in charge the Union congregation several miles west of Wakarusa, where Bro. L. W. Royer of Goshen has just closed a series of meetings. Bro. Hygema is spending some months in California for the benefit of his health. It is a wise plan to get all the laborers employed. We hope this congregation may continue to prosper.

Kent, Ohio, Feb. 14, 1908.—Greeting to the Editors and Readers of the Herald of Truth. Inasmuch as the small congregation of Aurora, Portage Co., Ohio, recently experienced a very spiritual and joyous Bible conference, I felt that it would be a matter of interest to the readers of the Herald to know how the Lord had blessed the work. There were ten confessions during the meetings, which certainly gives us reason to rejoice. We have the evidence in God's word that there is joy in heaven with the angels when sinners repent and are saved, and as long as we have this assurance let us not be discouraged. These converts were received into church membership by water baptism on Feb. 9 by Bish. M. A. Mast of Holmes Co., Ohio. They ranged in age from eleven to nearly seventy years.

Senger of Kinser, Pa. May the precious truths we have heard be unto us a treasure to heed in our daily life. Our prayer is that God may bless the brother as he goes from place to place laboring in the vineyard of the Lord. Yours in Christ, M. S. HERR.

Weaverland, Pa., Feb. 17, 1908.—Dear Herald Readers:—Greetings in the name of Jesus. Yesterday Bro. John M. Mast of Morgantown, Pa., preached at Weaverland in the German language from 2 Pet. 1:5-10, by which he showed us from God's word that brotherly love must exist between the redeemed. In the afternoon he addressed the Sunday school at this place and in the evening he preached at Martindale in the English language from Rom. 11:22. Such brotherly visits between sister congregations are doing much toward bringing the non-resistant people into a closer communion with one another.

Bish. Benjamin Weaver last night started a series of meetings at Millersville and Bro. Israel B. Good is at present engaged in a like work at Landsville, both in Lancaster Co., Pa.

That much good may be done by the efforts put forth at these places is the sincere prayer of all those who love to see an increase in God's house.

On Feb. 25 a minister will be ordained by the Weaverland conference in the Mennonite congregation at Weaverland. There are nine brethren voted for. The choice of a minister is God's work, and no congregation need fear the result of his choice if his plans are fully carried out by his people. Let our prayers ascend for the humble submission of God's people everywhere that he may always work out his own wise plans for our eternal welfare. M. G. WEAVER.

North Lima, Ohio, Feb. 20, 1908.—Dear Editors and Readers of the Herald:—Greeting in the name of Him who gave his life for us that we might live. Nothing has appeared in the Herald from this place for some time, so I will write a few thoughts, being confident that it will be of interest to our many friends and readers of the Herald in different parts of this extensive world. The people and the church here are well generally, with some exceptions. We have been blessed with a fair winter thus far. The roads were frozen solid and pretty good most of the time. We had sleighing about a week, and a snow storm on Saturday, Feb. 8.

I was looking for the report of the North Lima Bible conference to appear in the Herald, but in vain—one of the inconveniences of having two papers. The conference, conducted by I. J. Buchwalter and N. O. Blosser, was a rich, nourishing, spiritual feast, inspiring us to a higher standard of Christian living and enlightening and warning the unconverted. Eight persons stood up for Christ; nearly all young people. May they all be faithful soldiers of the cross. The attendance of the conference was good by both members and outsiders. A good many made use of the trolley cars, which run about three-fourths of a mile from the North Lima M. H. and one-half of a mile from the Leetonia M. H.

The church here contemplates starting a mission in Youngstown. We are slow, but I hope so. Do we realize how much mission work we might do when we go to the city on business or with produce, by giving tracts and by our unblamable conduct, being epistles known and read of all men?

A few families of our congregation that had moved to towns and cities joined other churches. Let such remember that it were better to remain in the church of their fathers, though they could not well attend regularly, than to join another church and probably be lured from the simplicity of the gospel. Reading the Bible and the church paper and watching and praying are the best means of becoming and remaining established in the faith, even if you have no church privileges.

These meetings were conducted by Bro. John B.

One family who received the Herald free wrote a letter to the sender, thanking him and telling him that they read it through and how much they appreciated it.

E. M. Detweiler, who was miraculously kept from being killed by his team becoming unmanageable, is well again, and is at present in Holmes county, holding a series of meetings. He also held series of meetings in Canton and near Medway, Ohio, with some confessions.

Our aged bishop, John Burkholder, is at present tolerably well and able to do some church work. On Sunday, Feb. 9, he preached the regular sermon at the North Lima M. H. The other ministers were all at other posts of duty. He is much concerned about the welfare and prosperity of the church. He, as well as myself and many others, is grieved over the present affairs of our publishing interests. May we hope that it will all be for the best and for God's glory. We are so attached to the Herald and the Words of Cheer and the Elkhart Lesson Helps, so ably edited by S. F. Coffman, that we feel to stick to them and give our little help to support them. Kind reader, could we not do much more in helping to support and extend the circulation of these publications and encouraging the publishers through advertisements and disappointments, and thus do much missionary work for the Master? If only half of us would get two subscribers the circulation would be doubled. How much good we might do to better the world and help the good cause by sending the papers free to poor ones and to such as ought to read them! Yours for His cause. JOSEPH METZLER.

### For the Herald of Truth. DIED IN INDIA.

Amos G. Horst, son of John E. Horst and grandson of the late Bish. Michael Horst of Washington Co., Md., died at Sriprat, Bengal, Jan. 17, 1908, of smallpox, at the age of 30 Y., 2 M., 2 D. He was born and grew to manhood in Washington, Kan., but when a young man he went to Kansas and made his home with some relatives near Newton, Harvey county.

On Sept. 19, 1901, he was married to Susie, youngest daughter of Jacob B. Erb, near Newton, Kan. (She is also a sister to the writer.) After coming to Kansas he became very much interested in the work of the Lord and a short time after their marriage they felt as though the Lord wanted them in the mission work somewhere. They labored a short time at the Orphan's Home at Hillsboro, Kan., and later went to Tabor, Ia., preparatory to entering into the work in the foreign field. The Hephzibah Faith Missionary Association of Tabor, Ia., sent them to India, leaving Newton, Kan., Aug. 2, 1905, and sailed from Seattle, Wash., Aug. 10, reaching India via Calcutta about Oct. 1 following, having stopped a short time in Japan.

Their mission station is a few hundred miles northeast of Dhamtari toward Calcutta.

Since they were in India they worked hard to acquire the language, of which they just received sufficient that they could labor successfully with the natives, but God laid his hand upon the band of workers there and took away four missionaries in about three weeks by the dreadful disease smallpox. The first one to fall a victim was Bro. Josiah Martin of the River Brethren church, who went from Ellzabethtown, Pa., some years ago; he died Dec. 30, 1907. On the morning of Jan. 17 his wife Rhoda died, and before she was buried the same afternoon Bro. Horst went to his reward. These two were buried the same evening at the same time. Four days later the fourth one, Bro. Vaughn, also passed away.

Our sister writes that such a scene is rarely witnessed and they had to cry out as they looked upon the four mounds, "What does all this mean?" They all died with "glory" on their lips. Bro. Horst's last words were, "It is well with my soul, but my glory will not be full till I get over

yonder." After this his tongue became stiff and he could talk no more, though conscious to the last, and quietly and gently fell asleep at 2:30 p. m. on the day above mentioned.

He leaves a widow and a five-year-old son (Eber) in India, and parents and a host of relatives and friends in this country.

They were compelled after the last one died to burn their thatched-roof house with a good share of their bed clothing, to prevent the disease from spreading any further.

The last information we have is that none of the others had taken the disease, but as it takes a month to get communication from there we do not know what the next message may be.

May God abundantly comfort the bereaved and may some one be raised up to fill the vacancies there, so the work of the Lord will not suffer.

TILLMAN M. ERB.

Newton, Kan., Feb. 20, 1908.

### For the Herald of Truth. CHRISTIAN WORK.

By Emma Hagib.

Work is one of the requirements of a Christian. One cannot be a happy Christian and be idle. The Bible speaks of a diversity of gifts, but there is also a diversity of work. Some people are very much enthused in a certain line of work and they imagine that everybody else should be enthused in the same way. Suppose their advice would be heeded; the result would be that by their united efforts all Christendom would be devoted to one thing, while everything else would be neglected. We need preachers, teachers, mission workers, and workers in various fields. God has provided for the various wants by endowing his people with a diversity of gifts, and happy are they who seek these gifts and make use of them in places where they will be the most effective.

There is no limit to the Christian's work. Some can do more than others, but let each one do what he can. Do not measure your work with that of the average church member. The great work to be accomplished is the salvation of souls. To this end Christ gave his all—even his life. We do our share when we imitate him.

Secret prayer, the power which is so little recognized; careful study of the Bible; kindness to children and care for their spiritual instruction; consideration of the feelings of others, and an occasional word to the unconverted; these are some of the things which help to constitute the ideal Christian worker. If those who profess Christianity would look around and see those whom they love going deeper and deeper into sin, see the crowded reform schools, jails, penitentiaries and saloons, surely they would be up and doing something.

There is a great responsibility resting upon all Christians. Every Christian should be a worker for Jesus. Christian work carries with it a double blessing. It is uplifting to ourselves and to others. Labor is never lost. Remain faithful and do what you can and you will receive a blessing and a reward.

### For the Herald of Truth. THE CHURCH OF GOD.

A certain author of modern times says, "The writer, believing that in Christ and his church the mystery of life and death is solved and man's duty and destiny revealed, deems it most important that the teachings of Christ and his ambassadors be understood and properly presented to the world." We agree with this thought. When we observe the divided condition of Christianity in general, and especially the great difference of thought, views and opinions existing in the Mennonite church and its several branches, and the unsettled and varying interpretations of many portions of God's word, as well as some of the fundamental doctrines of the gospel and the

differences in their application and practice, we are forced to conclude that there must be some defect of no small magnitude in the teachings of those who are set and ordained to this important work; and hence the necessity of more and better teaching on many lines of our professed faith.

We are influenced to a large degree by our surroundings. The life, doctrine, habits and practices of our parents, our associates, etc., make impressions on our minds that will lead us in the same direction. The teachings of a book we read, the sentiments held forth in a sermon we hear, the subject of a conversation, or the relation of a story by a friend or even by a stranger, may leave an impression on our minds that will influence our lives and lead us in the way to life or death.

Hence it is a matter of vital importance that we consider every part of our faith, doctrine and religious practices in the light of the gospel; for to send the true issues of life and death.

All sincere Christians desire to be right in their religious views and doctrines and it is necessary that they should be, because the Savior tells us plainly that we are his disciples only if we keep his commandments; but not every one who says, Lord, Lord, shall inherit the heavenly kingdom. In fact, Jesus says, "Many will say unto one in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Christianity, as compared with the religion of the Jews and the requirements of the Mosaic law, is a new religion, but after all so intimately connected with it that we readily discover that the former was simply the type of that which was to follow, the imperfect, material shadow of the more perfect spiritual reality in Jesus Christ.

Let us therefore consider the Scriptural reasons for the faith we have and examine ourselves in the light of gospel truth, whether we be in the faith or not, whether we are building on the true foundation or not, whether we are in truth the followers of Christ, or whether we have only a form of godliness, while we fail to possess the power thereof.

### For the Herald of Truth SAVIOR, LEAD US.

By Anna Lapp.

Savior, wilt thou ever lead us  
In the strait and narrow way,  
And with heavenly manna feed us,  
That we never go astray?

We are weak and poor and needy,  
Naught have we that is our own;  
Thou canst help and none can hinder—  
Leave, oh! leave us not alone.

When dark clouds are hovering o'er us,  
And the storm is around us blowing,  
Help us find in thee a shelter,  
"Rock of Ages," here below.

Thou hast promised to befriend us  
In this friendless world of woe;  
And thy presence never fails us,  
When we trust in thee, we know.

With thy loving arms around us,  
Keep us ever at thy side;  
May we there in sweet submission  
In thy law and love abide.

Thou art able to sustain us,  
With the power of thy grace,  
Daily helping us to gather  
Patience that will win the race.

Fill us with thy Holy Spirit,  
Who will teach us what we do,  
In the secret of thy presence  
Keep us all our journey through.

When our toils on earth are ended  
And we're numbered with the blest,  
Then, in the spirit of thanksgiving,  
We can say, "Thy will was best."



**Bear.**—Bro. Christian Bear was born March 25, 1857, and died near Woodburn, Oregon, Feb. 9, 1908; aged 50 Y., 10 M., 11 D. Buried Feb. 11 at Sunnydale Cong. cemetery. Funeral services by A. P. Troyer in English and ———— Gelger in the German language from Isa. 38:1, last clause. Bro. Bear was a member of the Swiss Mennonite church for many years. Peace to his ashes.

## HERALD OF TRUTH

Thursday, February 27, 1908.

J. F. FUNK and A. B. KOLB, Editors.

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The Herald of Truth is the organ of the following Mennonite Churches:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

Koch—John Koch was born in Markham Township, Ont., and died at his late residence near Markham on Feb. 10, 1908, at the ripe age of 85 Y., 1 M., 14 D. Bro. Koch was the greater part of his life a member of the Mennonite church, where he always manifested a deep interest in the cause of his Master. In faith and practice he was a pillar in the church. He was first married to Hannah Lehman and after her decease was joined in wedlock to Mary Wideman. His second wife preceded him a little over two years. He kept his bed for a year before his death and peacefully passed away from the effects of old age. Funeral was held on the 12th inst. at the Wideman M. H., where a large number of friends and neighbors assembled to show the esteem which they had for the departed brother. The services were conducted according to Bro. Koch's request by S. R. Hoover and L. J. Burkholder. Text, Job 5:26.

Nice—Near Columbus, Kan., on Feb. 16, 1908, Sister Sarah Elizabeth Nice died at the age of 80 Y., 28 D. Sister Nice was born at Northampton, Bucks Co., Pa., Jan. 19, 1828. She moved with her parents to Summit Co., Ohio, in 1844, and was married to Valentine Nice in 1846. In 1860 they moved to Clay Co., Ind., where they resided until 1881, when they moved to their present home near Columbus, Kan. She was a member of the Mennonite church for fifty-four years. She leaves an aged companion and seven children. Three sons live in Ohio, one son in Colorado, one daughter in Indiana, and two sons at Columbus, Kan. Services were conducted by N. H. Shunk at Bethany church from John 8:51. Many friends were present to pay respect to one they had learned to love.

Weaver—Peter Weaver was born near Berlin, Holmes Co., Ohio, in 1842, and died in Clackson county, Jan. 26, 1908. He was married to Catherine Yoder in 1868. To this union were born two sons and three daughters. He leaves a wife, two sons (one in Oregon and one in Indiana), also three sisters (living in Oregon); also seven grandchildren survive to mourn his death. Two brothers, five sisters and one grandchild have preceded him to the spirit world. His age was 65 Y., 4 M., 27 D. His remains were laid to rest in the Hopewell cemetery. Bro. Weaver was a member of the Mennonite church. Funeral services were conducted by L. J. Yoder and J. D. Mishler. A large concourse of friends and neighbors attended the funeral.

Ziegler—Bro. Abraham Ziegler, residing about a mile west of Lederachville, Pa., died on Monday evening, Feb. 24, 1908, of broncho-pneumonia, after an illness of several weeks; aged 74 Y., 7 M., 27 D. He is survived by a widow, four sons and four daughters, besides several brothers and sisters. Funeral was held on the 9th at the Salford Mennonite M. H., where the deceased was a member.

Wanted.—A number of German "Maerttyer Spiegel" of any of the former editions that have been published either in this country or Europe. Any one having copies will please write us, giving a description of the condition of the book, where printed and by whom published.

Mennonite Publishing Co., Elkhart, Ind.

## HERALD OF TRUTH.

February 27, 1908.

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## NEFF'S CORNER

A TESTIMONIAL.

THE CLOVIS COMMERCIAL CLUB.

Clovis, New Mexico, Feb. 10, 1908.

To Whom It May Concern:—This is to certify that, I have personal knowledge of Mr. James M. Neff and of the investment propositions he is offering to the public, and do not hesitate to recommend him as a capable and thoroughly reliable business man. Prospective investors may rest assured that business entrusted to Mr. Neff will be handled in an honorable and business-like manner. The writer has had business dealings with Mr. Neff and found him prompt and exact in every instance.

Very truly yours, M. BOYLE, Sec.

My little folder, "New Mexico Investments" will be mailed free of charge.

JAMES M. NEFF, CLOVIS, NEW MEXICO.

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## HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MARCH 5, 1908.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

## EDITORIAL NOTES.

A letter without a signature came to us with some important business. If this meets the eye of the writer and he will send us his name, we will gladly attend to his requests.

In our next issue we will begin a series of articles to run through several numbers, by Bro. C. B. Breneman of Allen Co., Ohio, for the benefit of beginners in Christian life.

The excellent and encouraging report of the Toronto Mission, we feel sure, will be read with interest by all the friends of the mission. We are glad for what is being done by our people in that city.

Near Dodge City, Ford Co., Kan., there is now a settlement of Old Order Amish brethren and sisters, numbering seventeen families or thirty-six members. The settlement is about two years old, and an infant child, which died several weeks ago, was the first of this settlement to be called away and was the first to be buried in the graveyard laid out for the people of this faith.

A card from Bro. J. A. Reesler at Dharnat, India, dated Jan. 20, states that Sister Lina is still far from well, and that duties are urgently pressing on all sides, and for that reason some of the foreign correspondence is not responded to as promptly as it would be under other conditions. When will the trying condition of too much work for the workers be relieved?

Our reduced prices on books have started the trade with renewed vigor and a number of books and tracts that were thought slow sellers are already exhausted, among them the German Book of Martyrs. The English Book of Martyrs and Menno Simon's Complete Works are going and those who want them should not wait until the edition is closed out. Send your orders without delay.

A new ruling of the postmaster-general makes it necessary that publishers insist upon having their patrons pay for their papers in advance, in order to obtain the benefits of the law which allows papers to be sent to regular subscribers at the rate of one cent a pound. We therefore ask those who are in arrears for the Herald of Truth to kindly help us out on this deal by paying for their papers in advance.

Worthy of imitation.—In a certain congregation the young people have formed a club to secure at club rate the Words of Cheer for the present year. We are glad to see this movement among our young people, and we would suggest that in every congregation a similar movement be instituted and that you write to us for terms. This sister says, "They (the members of this club) seem to be very much pleased with the paper and would like to have it again this year."

are very willing that they should have it and shall be glad to supply any number of similar clubs. The paper is one of the purest and best published or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

The series of articles on the "Evils that Threaten the Church and How to Counteract Them," by Bro. S. G. Shetler, published in recent numbers of the Herald of Truth, are articles of special merit and deserve our careful and prayerful consideration. Upon the purity and piety of the church depend the salvation of souls and her future prosperity. This is one of the subjects we should never forget. The pure, pious, God-fearing saints from the days of Paul had continually in mind the future of the church and they handed down from generation to generation the blood-stained banner of a persecuted and suffering church, and we have inherited from them a precious legacy to which we should add devotion, so some mark of our faithfulness and devotion, so that we also may be able to hand it down to the generation after us, not only untarnished, but brighter and more precious than we received it. To bring about this desirable end Bro. Shetler has done a considerable part in these articles, and we hope his efforts may not have been in vain.

During the recent past we hear a stereotyped expression that the Mennonite Publishing House, i. e. the Mennonite Publishing Company and its founder, are entitled to some credit for the good they have done in the years gone by, from which by inference, of course, we must conclude that these people want to say that though the Mennonite Publishing Company and its managers did some good in the years past they are not doing any good now. Facts and figures, however, show that this concern is not idle, neither has it ceased its efforts in the good cause.

A special investigation on this question shows that this concern is quite as active now in the good work as in years past, and that the volume of good literature we publish and circulate among our Mennonite people is as large as, if not larger than, it was in most of the years in which they give us credit for having done some good to the church and the cause of Christ. The Mennonite Publishing Company now prints and circulates every week among the Mennonite people of this country and Europe an average of twenty-one thousand copies of the various periodicals published by them, aggregating about one million and one hundred thousand copies annually, besides the large amount of religious books, pamphlets, tracts, cards, mottoes, charts, reward cards, sold daily and circulated among our people and others. From these facts and figures we believe the Mennonite Publishing Company is entitled to considerable credit for doing good even now, as well as in the years past. We still solicit the patronage of our people and have the facilities to meet the demands of our patrons and the brotherhood in general.

The Anabaptists, known largely in Germany and some other parts of Europe as "Wiedertäufer" and in America as Mennonites, have an interesting history, and one of the reasons why their history is not more extensively known is briefly

explained by Henry C. Vedder, one of the biographers of Balhasar Hubmaier, one of the heroes of the Reformation, who lived at the period of time in which Luther figured so largely in the work of the Reformation, Hubmaier being two or three years older than Luther. Vedder says: "Few people have fared so hard at the hands of the historians as the Anabaptists. Until a generation ago writers of every school did little more than repeat the rash and unjust and often slanderous statements of contemporaries of this sect." False statements and incorrect charges were continually brought against them from the fact that because of their purity of life, their zealous devotion to gospel truths, their faithful obedience to all the commandments of Christ and their unflinching steadfastness to their profession, they were willing to suffer imprisonment, torture and death itself rather than give up their faith or prove untrue to the teachings of the Savior, and for this reason they stirred up the envy and prejudices of the established church and drew away from popular churches large numbers of the people. The writers of that day went so far even as to accuse the quiet, peace-loving Waldenses and the pure followers of Menno with all the inconsistencies and errors of the fanatical and rebellious followers of Münster, and the writers of that age, as Vedder says, did little more in their historic accounts than repeat these inaccuracies, and it is with deep regret that we see many of the later writers following in the same way and continuing to repeat the same old story.

Bro. C. H. Smith of Metamora, Ill., who has already attained to the honorable cognomen of "Mennonite Historian," is quietly, though diligently, pressing forward in the work and we are expecting to see from his efforts and researches within a few years a history that will be read with deepest interest by many non-Mennonites as well as by our own people, in which many of these errors and inconsistencies will be corrected.

A New Book.—Bro. S. F. Gingerich has written a book, "Wordsworth, a Study in Memory and Mysticism." Bro. Gingerich is teacher of English in Goshen College, a deep thinker and an able writer. The book is now being printed at the office of the Mennonite Publishing Co., at Elkhart, Ind., and will be on sale in a week or two. The book deals with Wordsworth's point of view from the historical and psychological standpoint, from the history of his life, the events of the times and the inner qualities of his character naturally led Wordsworth to emphasize the value of childhood memories and to develop the spirit of the wonderful and the mystical nature. The book has one chapter on the man and his times; three chapters on the memories of childhood and their development, ethical meaning and artistic value; three chapters on mysticism, its development, ethical meaning and artistic value, and one chapter on philosophy, which answers the question, How far and in what sense was Wordsworth a philosopher?

A number of literary scholars from the University of Indiana and the University of Pennsylvania have read the manuscript copy and are unanimous in their opinions of its merits. They speak very favorably of it and have strongly advised its publication. The following from Dr.

Howe and Prof. Brooks are a few of the testimonials:

"You have certainly turned out a first-class piece of criticism. I fear that I can scarcely offer any adequate or unfavorable criticism on the work, since I approve so heartily.—Will D. Howe, Indiana University.

Dear Mr. Gingerich:—Your book on Wordsworth holds my interest from beginning to end. My delight is great in the quiet, keen, expressive force of many of your statements. It is Wordsworth's simplicity, his power to make the commonplace radiant; every "common sight" seems celestial while it yet remains common—this, to my mind, is the God-like in him. And for me the use and charm of your book lies in the uncommon clearness with which you bring into the open these not very generally recognized qualities of the poet.—Very sincerely yours, Alfred Manfred Brooks, Indiana University.

The book contains 207 octavo pages, is neatly bound in fine English cloth and sells at \$1.20 per copy. Send orders to S. F. Gingerich, Goshen, Ind.

## PERSONAL MENTION.

Bro. Geo. Lambert spent Sunday, Feb. 23, with the brotherhood at Yellow Creek and conducted the services.

Bish. and Sister Christian Krehbiel of Halstead, Kan., will celebrate their golden wedding on March 15, 1908.—[The Mennonite].

Bro. E. D. Hess, who has recently been with the mission workers in Chicago, is now in Sellkirk, Ont., where he expects to remain for a time at least.

Pr. Eli Miller of the A. M. congregation in Newton Co., Ind., is about to change his place of abode from his former home to Anderson Co., Kansas.

Bro. P. P. Lantz and wife, of the Canton Mission, recently visited in Lawrence Co., Pa., where Bro. Lantz preached two very earnest and edifying sermons.

Bro. J. M. Hershey of Palmyra, Mo., has transferred his residence from his former home to La Junta, Colo., where he expects to make his future home.

Bro. Isaac Hertzler of Denbigh, Va., spent Sunday, Jan. 26, with the brotherhood near Baldwin, Md. The brotherhood at this place seems to be greatly encouraged in the Christian life.

In our last week's notice of Bro. C. Z. Yoder's work in Portage Co., Ohio, we should have said, "Ten souls were added to the church." Instead of two. We are glad to correct the error.

Sister Fanny Grubill of Pike Co., Ind., died about the middle of February at the advanced age of one hundred and one years. The last anniversary of her birthday was Oct. 6, 1907.

Bro. H. A. Mumaw of Elkhart, Ind., has been spending several weeks in Colorado and other parts of the West. He went West with the double purpose of improving his health and also of doing some business.

Bro. Elam M. Stoltzfus of Lancaster Co., Pa., came to Elkhart on Tuesday, Feb. 25, with the purpose of getting work and remaining here for some time. We shall be glad to welcome him to our brotherhood.

Bro. Jacob H. Wisler, who for some three weeks has been with his son on the old homestead farm near Nappanua, where he was stricken with paralysis and has not so far been able to be brought home, is reported to have had another light stroke about ten days ago.

Bro. H. A. Goertz of Mountain Lake, Minn., who has recently made a trip through the Southern states, has just returned home, but expects about the middle of March to leave for Europe, including his native country, Russia, and other parts. We trust he may have a pleasant trip.

## HERALD OF TRUTH.

Bro. Christian Bear, a member of the Swiss congregation near Woodburn, Oregon, died Feb. 9, 1908: aged 50 Y., 10 M., 11 D. He was buried in the Congregational cemetery and funeral services were held by A. P. Trower in the English language and Bro. Geiger in German, from Isa. 38:11.

Bro. John Gasho of Baden, Ont., the aged bishop of the A. M. congregation in that vicinity and an active worker for his Master, writes us that he is in usual health and imparts kind words of encouragement to the brethren, and enjoys the reading of our publications. The Lord bless him in his advanced age.

Bro. S. G. Lapp, who has been at Pea Ridge, Mo., holding a series of meetings at that place, returned to his home in Iowa, after three weeks of earnest labor in Missouri. The Lord blessed the work and ten souls confessed Christ and six were reclaimed, which gave great encouragement to the congregation there.

Bro. Andrew Shenk of Oronogo, Mo., did evangelistic work in Oklahoma during the latter part of January and the first part of February. He assisted in a Bible normal at Milan Valley and also held evangelistic meetings there, after which he went to Spang, Okla. The congregations were much encouraged by the meetings.

Bro. D. D. Miller of Middlebury, Ind., during the latter part of January made an extended trip to labor among some of the congregations in Oklahoma and Nebraska. He conducted a Bible normal in Milan Valley, Okla., and also visited the A. M. congregation in Seward Co., Neb. Bro. Miller is an active worker in the cause.

Bro. Daniel Kauffman of Morgan Co., Mo., and Bro. D. B. Raber visited the brotherhood near Lake Charles, La., held some meetings, gathered in two members, had communion and greatly encouraged the entire flock in the Christian life. The Lord bless the little congregation in that place. They are in charge of Pre. J. T. Nice.

Bish. John H. Mouk, of the Reformed Mennonite church of Medway, Ohio, passed to his reward at his home at the age of seventy years, and was buried on Sunday, Feb. 23, 1908, at the Medway meetinghouse. He had been a bishop in the Reformed Mennonite church a number of years. He was a native of Lancaster Co., Pa.

Bro. Samuel Powden, one of our nonsensarian members, living about three miles south of Elkhart, was greatly encouraged and cheered up several Sundays ago when a number of the young people of the Elkhart congregation took advantage of the good sleighing and went out to sing for the aged brother and his companion. Bro. Powden is entirely blind and hard of hearing, but strong in the faith and waiting for the coming of the Lord.

Sister Anna Page, wife of T. B. Page of Elkhart, has been much afflicted with lagrippe and other ailments during the recent past. Indeed she has suffered many bodily afflictions for several years, but her hopes rest in Jesus, where every weary soul finds the promised blessing. Sister Page is the mother of Dr. W. Page of Middlebury, Ind., who with Bro. J. A. Reaser was one of the first missionaries that went to India to establish the mission at Dhamari. In fact, Bro. Page was the one to whom the Lord gave the first convincing conviction to go and was the one who first set the ball of foreign missions rolling among our people.

Bro. Ezra Miller, of the A. M. congregation near Shipshewana, Ind., who was on a visit to his relatives near Thomas, Okla., about seventy miles west of Enid, on his return trip, Feb. 27, spent several hours in Elkhart at the Publishing House. He reports that wheat in Oklahoma is looking well and so thrifty that the people still had their cattle pasturing on the wheat. A couple of weeks ago they had a heavy snow storm, but the warm sunshine melted the snow in a few days and the people again began to plough. The peach buds were almost ready to open up and spring will

soon open, while here in Elkhart at this writing (Feb. 27) everything is shrouded in snow and ice; but the promise of God is that "seed time and harvest shall not fail."

For the Herald of Truth.

## THE DESTRUCTION OF JERUSALEM.

By E. Y. Miller.

### III.

The second temple was not honored with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt the fullness of the Godhead bodily, who was God himself, manifested in the flesh. "The desire of all nations" had indeed come to its temple when the Man of Nazareth taught and healed in the sacred courts. In the presence of Christ, and in this only, did the second temple exceed the first in glory. But Israel had put away the proffered gift of heaven.

With the humble Teacher who had that day passed out from its golden gates the glory had forever departed from the temple. Already were the Savior's words fulfilled, "Your house is left unto you desolate" (Matt. 23:38). The disciples had been filled with awe and wonder at Christ's prediction of the overthrow of the temple, and they desired to understand more fully the meaning of his words. Wealth, labor and architectural skill had for more than forty years been freely expended to produce its splendor. Herod the Great had lavished upon it both Roman wealth and Jewish treasure, and even the emperor of the world had enriched it with his gifts. Massive blocks of white marble of almost fabulous size, sent from Rome for the purpose, formed a part of its structure. To these the disciples had called the attention of their Master, saying, "See what manner of stones and what buildings are here!" (Mark 13:1). To these words Jesus made the solemn and startling reply, "Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down" (Matt. 24:2).

With the overthrow of Jerusalem the disciples associated the events of Christ's personal coming in temporal glory to take the throne of universal empire, to punish the impatient Jews, and to free the nation from the Roman yoke. The Lord had told them that he would come the second time. Hence at the mention of judgments upon Jerusalem their minds reverted to that coming; and as they were gathered about the Savior upon the Mount of Olives, they asked, "When shall these things be, and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3). The future was mercifully veiled from the disciples; had they at that time fully comprehended the two awful facts of the Redeemer's sufferings and death and the destruction of their city and temple, they would have been overwhelmed with horror. Christ presented before them an outline of the prominent events to take place before the close of time. His words were not then fully understood, but their meaning was to be unfolded as his people should need the instruction therein given. The prophecy which he uttered was twofold in its meaning. While foreshadowing the destruction of Jerusalem, it prefigured also the terror of the last day. Jesus declared to his listening disciples the judgments that were to fall upon those who are striving against the word of God, which we can see in our daily contact with the world.

Satan will bring in his work to prevent the great truth of Christ in all kinds of ways and lead human hearts to believe that some parts of the gospel of truth are not right. "The spider taketh hold with her hands, and is in king's palaces" (Prov. 30:28). Here we can see again how different the churches are. Pride has overwhelmed Christianity at the present age, and Satan is leading so many of the secret-order religions into our churches, trying to gain the whole world of humanity, and "this is the condemnation that

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light is come into the world, and men love darkness rather than light, because their deeds were evil."

All seem to be involved in pride, worldly amusements, parties, dances, fairs and many other like things, sought after by those who seek only after the vanities and pleasures of the carnal mind. Truly, Satan, like the spider, is working in king's palaces.

Jesus promised his disciples that he would send them the Comforter, which is the Holy Spirit, whom the Father would send in his name, and this Comforter would teach them (the disciples) all things and bring all things to their remembrance and show them or reveal to them his followers even to the end of the world. The gifts and manifestations were set in the church for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all shall come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ, for the word of God and the testimony of Jesus Christ to the saints in light to the praise of Him who has loved us and gave himself for us.

For the Herald of Truth.

## EVILS THREATENING THE CHURCH AND HOW TO COUNTERACT THEM.

By S. G. Shetler.

### VII.

6. Undo the Done.—There is a sense in which this is impossible. The influence of a wrong act is bound to go on, and much of it can never be counteracted. On the other hand, when some one has been in the wrong, he may counteract the same by changing his life and advocating the right.

To illustrate, we give the following which has come under our observation: A certain minister bitterly opposed Sunday school, and made some unbecoming remarks about the Sunday school and its advocates. In a few years he was convinced that Sunday schools can be and have been conducted to God's glory. At once he attended Sunday school, took part in the work, and everywhere advocated and encouraged the work.

Expressions uttered could not be recalled, but yet much of the wrong done could be counteracted. Some people are convinced of a wrong, but think it humiliating to acknowledge the same, and to start out exactly opposite from the former action.

7. Proper Education.—We remember attending a certain conference where some of the evils connected with obtaining a higher education in the worldly schools were clearly pointed out. The question then raised was, "What is the solution of the educational question?" A prominent bishop gave his personal opinion by saying that "schools and which would work in perfect harmony with the best interests of the church, would counteract these evils."

Every one, who is really interested in education and in the work of the church, could heartily endorse the above opinion.

May we expect to see the day in which the many of our children now found in the various schools and colleges will be gathered into our own schools?

8. Genuine Spirituality.—"Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). How many evils could be overcome, if the first clause of this were obeyed! How true the saying, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). Surely there should be every possible attempt made to have each member realize the true inner life. When this is experienced, worldliness in all its various forms must give way.

Recently I heard a young convert say, "When we are converted we can give up anything."

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9. More Zeal in Mission and Evangelistic Work. As the mission interests increase, people become better acquainted with the field. I have asked a number after their first visit to our city missions, their vision of those actually in want naturally and spiritually was much enlarged. When once the actual need is seen people begin to work.

When this state exists, money otherwise spent unnecessarily will be used for the Lord's work. Prayers are offered for the success of the work. Evils before tempting are now easily overcome.

Being prompted to write an article on evangelistic work, we will not state more here on that line.

10. More Bible Study.—We wish to emphasize this as the most important of all. The devil's first work on earth was to deny God's word. For centuries he has been busy at the same work. Thousands of souls are continually going down for this very cause.

Let there be more Bible study in the home. How few homes do actual study in God's Word! Children well equipped with a knowledge of the Word can overcome many an evil, which otherwise would conquer them.

Bible study in the schools is almost thought out of place by many of the great educators. The first cry is, "Sectarianism!" Therefore they advise reading the Bible, but no Bible study. (Bible reading in the public schools is even considered out of place by many.—Ed.)

In many of the colleges, history, theology, etc., have taken the place of the Bible. Our little experience in the evangelistic field convinces us more and more of the urgent need of more Bible knowledge.

Many of the congregations are doing good work along this line by having a week's study or more each year. Much improvement could be made by having it more systematic.

Jesus said, "Do ye not therefore err, because ye know not the Scriptures?" (Mark 12:24). In overcoming the temptations of Satan, He said, "It is written" (Matt. 4:4, 6, 10).

These two scriptures from the lips of the Savior should convince us of the necessity of being acquainted with the Word of God.

In concluding these articles, we wish God's rich blessings on those who earnestly contend for the faith which was once delivered unto the saints.

Johnstown, Pa.

For the Herald of Truth.

## THE CHURCH AND ITS AUTHORITY.

By Warren Cable.

Some time since, as a number of brethren were assembled in the cloak-room after meeting, one of them remarked, "The church has no right to say what we shall wear or how we should shave our faces, etc."

The above remark, coming from a brother who had been a Mennonite all his life, so far as I knew, surprised me considerably and set me thinking and studying the Word of God.

After considerable thought and prayerful searching of Scripture, the writer arrived at the following conclusion, which he humbly submits for the consideration of our Herald readers.

Our Lord Jesus had been about two years in the active work of his ministry. He had explained to his disciples the nature and principles of the kingdom which he came to establish; he had healed the sick, the lame, halt and deaf; he had raised the dead and cast out devils; thus proving his divine power, and yet, in spite of all these miracles, some who had been with him from the first did not fully realize that they were in physical contact with the Son of God.

Finally one day the disciples heard Jesus reasoning with the scribes and Pharisees concerning righteousness and the outward forms and ceremonies which they practiced, particularly the washing of hands before eating. They heard him

use these words, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." Then a little later when the Pharisees and Sadducees came and, tempting him, desired a sign from heaven, the disciples saw and heard Jesus put them to shame and confusion, and some doubtless wondered within their hearts whether he derived the authority to speak and act as he did—doubling and wondering even after the mighty proof he had given them of his power over sickness, sin and death. And Jesus, perceiving their doubt, warned them to beware of the heavens (teachings) of the Pharisees and Sadducees.

And so as they came to the coasts of Caesarea Philippi, Jesus, to test their faith and also to bring the matter to a focus and bring about a settlement and understanding between them, said to his disciples, "Whom do men say that I, the Son of Man, am?" "And they said, Some say that thou art John the Baptist, some Elias, others that thou art one of the prophets." "He said unto them, But whom say ye that I am?" And Simon Peter answered and said, Thou art the Christ, the Son of the living God. A sublime acknowledgment of the divine Sonship, power and authority of Jesus Christ. Now let us notice the blessing and promise that followed this acknowledgment and how it affects us of today.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock (confession) I will build my church, and the gates of hell shall not prevail against it." Now let us particularly notice the next verse. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:17-19).

We find here that the church which Jesus founded, establishing it through Peter, was founded upon this rock of truth, this confession, "Thou art the Christ, the Son of the living God." A complete acknowledgment of his authority.

Acknowledging and believing this, the church will surely follow in his footsteps and keep his every command. The Holy Spirit will be with this true church and "bring all things to your remembrance, whatsoever I have commanded you." So that it is plain that this church cannot fail to know and keep all his commandments and ordinances—even the washing of feet, which some nominal Christians seem to forget is a plain command.

Only that church which scrupulously obeys His every command in ordinances, non-resistance, plainness, etc., can lay claim to the promise of authority given in the passage quoted—"What ye shall bind on earth shall be bound in heaven," etc. Can the Mennonite church, which we love, lay claim to this? If after searching the Scriptures we can say, "Yes," we are in duty bound to obey her laws.

Long years of experience have taught our church that certain modes of attire and methods of action are best for the promotion of God's cause, and our Lord gave his church full authority for the laying down of laws to that end.

In the thirty-fifth chapter of Jeremiah we read the story of the fidelity of the Rechabites to the commands of a wise old man, Jonadab, son of Rechab, their father, and how when tempted to drink wine they said, "We will drink no wine; for Jonadab, the son of Rechab, our father, commanded us saying, Ye shall drink no wine, neither ye nor your sons, for ever." And they obeyed him to the letter. And God honored them, saying, "Jonadab, the son of Rechab, shall not want a man to stand before me for ever." And God will likewise honor us, if we take heed to the precepts of our church fathers; for our church has come down to us through the ages and gathered the wisdom thereof.

Elkhart, Ind.



India.—American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Leper Asylum, Balodgahan. J. A. Ressler, Supt.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.  
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.  
Chicago.—Hoynes Avenue Mission, Cor. 33d Street and Hoynes Avenue.

Toronto, Canada.—Home Mission, 461 King Street,  
E. Toronto. Samuel Honderich, Supr.  
Wesley Mountain.—Wesleyan Methodist Mission  
Society, 100 Holland, Pa., R. F. D. No. 4. Noah  
H. Mack, Supr.  
Philadelphia.—Mennonite Home Mission, Cor. Amer-  
ican and Dauphin Streets, Philadelphia, Pa.  
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.  
J. J. Hartiger, Supr.  
Lancaster.—462 Rockland Street, Lancaster, Pa.  
Canton.—Mission Home, 1934 East Eighth Street,  
Canton, Ohio. P. R. Lantz, Supr.  
Kansas City.—2010 W. Seventh St., Kansas City,  
Mo. J. D. Charles, Supr.  
Argentina, Kan.—

A series of meetings was held at the Bostler M. H. in Lancaster Co., Pa.; the meetings were continued for about two weeks, during which time eleven souls made the good confession and four renewed their covenants and made a start in the Christian race. The meetings were conducted by Pre. John Senger of Kinzer's.

A. K. Diener, of the "Mennonite Home" near Lancaster, Pa., reports that there are now in the Home twenty-seven inmates, of whom fifteen range from eighty to ninety-four years of age. The brethren at that place are doing a good work. The Lord bless them.

Bro. Jacob Gerig of Wayne Co., Ohio, still continued his meetings during a part of last week in the A. M. meeting-house in Nappanee. There were nine confessions, and the meetings were well attended. Nappanee has had continued meetings by all the different denominations, and there were a great many confessions in the different churches. This work should have a salutary effect upon the town in general.

The Alexanderwohl congregation in the vicinity of Goessel, Kansas, numbering 900 members, has decided and harmoniously agreed to divide into two congregations. After the death of the late bishop, Peter Balzer, there appeared to be some dissatisfaction or disagreement, but by the above method and by the exercise of charity and self-denial, the desirable result of a peaceful solution of the matter has been arrived at. David says, "Behold, bow good and how pleasant it when brethren dwell together in unity."

Missionary P. A. Penner of Champa, India writes (as we learn from The Mennonite) under date of Jan. 7, 1908, that on Sunday after New Years he had the privilege of baptizing and receiving into church membership fourteen lepers and two orphan girls. We are glad to hear that the work outside of our own mission at Dhamsa is prospering. May the Lord continue to bless the work the wide world over.

New Wilmington, Pa., Feb. 23, 1908.—To the Readers of the Herald:—Greeting. "For God loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." God saw that the world was very sinful and he so greatly loved his people that he sent his only Son, whom he loved so greatly, into this sinful world to open the way that we all can have life if we are willing to believe on him. Jesus also loved his people so that he was willing to be crucified that we

could be said. He opened the way for every human soul and no one needs to perish. If we are lost it will be our own fault. Some may think they are too sinful; God will not receive them. But Christ says, "He that cometh to me I will in no wise cast out." His love for humanity is too great, too merciful, to cast anyone away. He does not say, "I will receive you, if you are not too sinful; he loves all; he loves all, not only the righteous, but the sinners also. Christ says, "I came not to call the righteous, but sinners to repentance." If your sins like mountains rise before you, God will forgive even the most sinful. God has prepared a place in heaven for all them that come to him and repent of their sins and are faithful and obedient unto the end. Sinners, stop on your journey, turn to the right and turn to the left, and that is why he sent him. So into this world that you might have life and all be saved. He says, Come, I love you all; come and take of the water of life freely; it will not cost you anything. Christ paid the debt for you. Oh, the great love of God! Can you longer resist him? Come to him and love him as he loves you and you cannot love him too much, and he will love him that loves him, and that is the way you shall know that you love him, and I will say, inasmuch as God has loved us, let us love him as he loved us, and try hard to be faithful and obedient to him in all the requirements of his word.

Lake Charles, La., Feb. 20, 1908.—To the Readers of the Herald:—Greeting in Jesus' name! We feel grateful to a kind heavenly Father for bringing it about that the brethren Daniel Kauffman and D. B. Raber could be with us for a little season and although the rainy weather made some hindrance to our meetings, we still had a feast of good things, by which we were edified and encouraged on our journey onward, and made us realize the truth of their kind admonitions. We have much to be thankful for. Two precious souls confessed the dear Savior and were received into church fellowship by baptism on Sunday morning, the 16th, after which we had communion. The brethren's visit was much appreciated and we hope they will be back again some time. We wish to extend a hearty invitation to any of our church people and especially to ministers, to come and see us. The brethren are now in the name of the Father, Amen. Monday, the good Lord kindly bless them, and enable them to do much good wherever they go. Is our prayer.

The weather at present is very nice, the sun shining brightly, but the air somewhat cool. People are now busy arranging for another crop of rice. The health in general is good. Fraternal regards to all.  
J. T. NICE.

McVeytown, Pa., Feb. 24, 1908.—To all the brotherhood:—Greeting in the name of Jesus Christ. The Lord willing, Pres. S. K. Yoder of Mattawana, Pa., expects to leave on Feb. 29 to visit the churches in Maryland and Virginia, spending about ten days on the trip. May God's blessing accompany him that much good may be done. By the time this appears in print he will be likely to have wended his way by land and water to the brotherhood in Virginia. CORRESPONDENT

Lima, Ohio, Feb. 25, 1908.—A Bible conference was recently held at the Pike M. H., conducted by J. S. Shoemaker and John Blosser. Gospel meetings were held each evening. The following week Bro. Shoemaker conducted meetings at Salem. The brotherhood was much encouraged during the meetings, and besides there were eleven confessions, all young people, except one old man, a grandfather, nearly eighty-five years old. They were agreeably surprised when on Thursday evening, Feb. 20, P. B. Snyder unexpectedly came.

March 5.

Into our midst. He is on a trip in the Interior of the Plainview colony in Texas. We have recently enjoyed a pleasant visit from our ministering brother, Christian Good, and wife and Sister Mary V. Shank, also Lizzie Wenger of Pennsylvania, and others.

We have some sickness in our vicinity at present. Our aged brethren A. A. Good and J. Brenneman are both in feeble health, and indications are at present that their earthly pilgrimage is fast drawing to a close. Mary, wife of M. Brenneman, is also confined to her bed with neuralgia and lagrippe. But we are trusting the Lord, believing that "all things work together for good to them that love God." Brethren and sisters, pray for the church in Allen county.

Pennsburg, Berks Co., Pa., Feb. 25, 1908.—  
 Pro, John F. Funke and Brethren and Sisters  
 I wish you all a sincere and hearty greeting  
 in the love of God. I also wish to say further to  
 I have the love and desire once more to visit  
 brethren and sisters in the West, especially  
 German brethren, if circumstances permit.  
 I am sure to do so. I think I will have  
 be satisfied to spend the days of my old age  
 in the East, as the dear heavenly Father giv-  
 me grace and strength to labor in His vine-  
 \* \* \* I will send you fifty cents to renew  
 Herald for another year. I should be pleased  
 have you write and let me know of your well-  
 I close with a sincere and hearty greeting  
 all the brethren and sisters in Jesus' name  
 Amen. From your weak brother and fellow  
 laborer in the bonds of love, A. S. L.

Toronto Mennonite Home Mission, Feb. 21, 1911.  
To the Readers of the Herald of Truth:—Greetings in  
Jesus' name. All the workers of the mission  
attended the Bible and missionary conference  
held at Berlin. We came back better able  
more eager to bring the light to benighted souls.

The week following the conference, Bro. Steiner was with us for the Saturday evening and Sunday services. We are thankful for his thoughts and suggestions for carrying on the work.

On the 12th inst., Bro. Silas Bauman of Fennville, Ont., was with us for the evening meeting.

Owing to the sickness of his mother, Bro. Selman was called home on the 14th.

Sister T. McDowell of Markham, Ont., spent Sunday at the mission. Her help was appreciated very much, especially so since we did not have our usual force.

On the 17th Bro. Wm. Fretz of Jordan Ha  
Ont., called at the mission while waiting for  
train.

Our Sunday school is increasing in number and we feel the need of another teacher for the Bible class. Our greatest work is with the children, and in Sunday school is the best place to do personal work. The gospel services are better attended, more grown people coming. May we faithfully teach them the way of life and right.

The missionary conference was well attended. The subjects were well discussed. The interest was good. The great need of more workers was put before the people, and their responsibility made plain. Oh, that the conference may encourage some to give their time and talents to be used in God's great vineyard.

On the first of March closes the first year of our work in Toronto. As we look back we find many things we perhaps could do better than we did the best we knew. We hope for God's help to do more and better work for the Master in the coming year than in the past. Pray for us that we may ever be faithful.

In the work, BERNICE DEVLIN

Minister Ordained.—Frank W. Hurst of Spring Grove, this county, was ordained a minister for the Bishop Martin branch of the Old People's church on Tuesday morning in

Weaverland Mennonite church. Nine candidates were voted for, after which the choice was made by lot. The ordination took place immediately in the presence of a large concourse of people. The new minister is forty-five years of age and is highly esteemed.—[Ephrata Rev.]

West Liberty, Ohio, Feb. 23, 1908.—To the Readers of the Herald of Truth:—Beloved in the Lord. Greeting in his worthy name. I wish you all God's choicest blessings. After spending a profitable time in Wayne county I left there on Feb. 11 and came to Ellida, Allen county, where I had the privilege of attending another Bible conference at the Pike M. H. and again enjoying a blessed spiritual feast, after which I left there for Logan county, and while praying and thinking of God's precious promises I arrived safely at the Orphans' Home and found the workers well and happy with the care of forty-seven friends.

children, who show in their faces and attitudes that they now receive the proper training. It is said, "Train up a child in the way he should go. This again reminds me of the words of Jesus who said, "Suffer little children and forbid them not to come unto me; for of such is the kingdom of heaven." I believe we shall never regret to give our all in the service of the Lord. We read 1 John 2:23, "If ye know that he is righteous ye know that every one that doeth righteousness is born of him." Let go of all worldly lusts and attend unto perfection, for "the thoughts of the diligent tend only to plenteousness." Read all Job 22. And when ye "shall have done all those things which are commanded you, say, We are unworthy servants; we have done that which was our duty to do" (Luke 17:10).

This morning I accompanied the workers and children to the Sunday school and church service about three-fourths of a mile. The services were very interesting for which we feel to praise the Lord. Preaching services were conducted by the brethren Jonas Yoder and John King. Text, Hb. 10:35-39.

10:35-39. "Smile a little, smile a little  
As you go along;  
Not alone when life is pleasant.  
But when things go wrong.  
Do not make the way seem harder  
By a sullen face;  
Smile a little, smile a little,  
Brighten up the place.

In His name, LIZZIE M. WENGER

For the Herald of Truth  
TWO MEETINGS OF THE SWISS BRETHR  
NEAR STRASBURG.

By John Horsch.

I.

The city of Strasburg on the Rhine river in South Germany was one of the centers of the Anabaptist movement. Here Jacob Gross, William Reublin, Michael Sattler, John Denck, Jan Kantz, Louis Hetzer and Pilgrim Marbeck labored with great success. Even before the rise of Anabaptists the non-resistant churches were persecuted in the city. In the year 1212 a member of the Anabaptist congregation was detected by the authorities of Strasburg and was hanged with eighty heretics and sisters were burned at the stake. Conrad Reiser, a Waldensian missionary, suffered martyrdom by burning at the stake, in the month of January 1458. He had been tortured five times when Hans Drachenfels, the mayor of the city, bid a halt to the diabolical cruelty of the Dominicans.

Strasburg was situated between Lutheran territory in the north and Zwinglian spheres of influence in the south. For a time the heads of government of the city halted between two opinions — should Lutheranism or Zwinglianism be made the state-church? Many citizens rejected the principle of state-churchism, desiring the magistrates to tolerate the dissenters. During the first years of the Reformation movement,

before the rise of the Anabaptists, infant baptism was not obligatory in the city; many parents preferred to have their children privately baptized. But when the Anabaptists began to baptize believers and organize churches, the state-church theologians of Strasbourg realized that the practice of infant baptism was indispensable to the maintenance of a state-church. Martin Bucer, the most prominent of the state-church ministers, became a champion for infant baptism. He was the diplomatist among the Reformers. The statements of faith which he formulated were aimed to be satisfactory to both Luther and Zwingle. The ambiguity of the terms used by him aroused the suspicion of the strict Lutherans. Just as Jonas, Luther's friend, called him a "shrewd fox," while a well-known Lutheran of Nuremberg spoke of him as a "little mean little man" ("dräb listigle Mannlein"). Bucer is mentioned by Menno Simons in his book, "My Renunciation of the story of his conversion.

the Anabaptist movement threatened the very existence of the state-church, hence Bucer was the Anabaptists' relentless foe. Frequently he urged upon the authorities the necessity of more determination in their persecution. But there was within the Strasburg state-church a strong party which disapproved of the persecution of these people. According to the letter of the day they were not to be tolerated, but nevertheless the magistrates of Strasburg stain their hands with the blood of a martyr of the Anabaptist persecution. No severer sentence than imprisoning and banishment, I believe, was pronounced upon any one of the city, and the sentence was pronounced upon any one of the city from the established creed.

One of the co-workers of Bucer in the ministry of the state-church was Wolfgang Capito. For years Capito was the leader of the party which was opposed to all persecution. In his own house he entertained Sattler, Denck, Feizer, and Hübner, and in 1532 married the widow of an Anabaptist. Willibrandus Rosenbluth, when he received the news of the martyrdom of Michael Sattler, wrote a letter to the magistrates of Horb, where some of Sattler's friends were imprisoned, warning them earnestly against persecuting these followers of Jesus Christ. When Hübner was imprisoned in Zurich, Capito wrote to Zwingli, informing him of the persecution, and of the rejoicing for him. In 1528 he published a book, in which he advanced the opinion that the Anabaptists are not fully in accordance with the Scripture teaching. That he would have little to do with the Anabaptists was clear to the Brethren and feared by Bucer.

[illegible]

to his co-workers concerned the Anabaptists. He asked his wife in the night before he died to tell his helpers that they should "let the Anabaptists be in peace and preach Christ."

One of the Strasbourg theologians, Wolfgang Schutheis, was of the opinion that the magistrates should permit every one to live according to his own Christian conviction. It is probable that the authorities would have granted liberty of conscience, had it not been for the inimical attitude of the imperial government as well as of the Lutheran princes of Germany and the Zwinglyan states of Switzerland to the principles of religious liberty. The city council was tolerant toward the Anabaptists as far as possible without involving the city in difficulties. For a long time the appeals of Bucer and others of the ministers for more stringent measures toward suppression of Anabaptism were disregarded by the authorities. They would not return after having been exiled were threatened with burning through the cheeks.

In the year 1528 Pilgrum Marbeck, an Anabaptist minister and a master mechanic, came to Strasburg. He had fled from his native land, the Tyrol, and was imprisoned with a number of his brethren not long after he had reached the city. The prisoners were banished with the exception of Marbeck, who, upon the intercession of Captain Bucer, was permitted to remain in the city. Bucer and the magistrates desired to employ him as an engineer. The great aqueduct which he consequently planned and the construction of which he superintended for the city gave him the satisfaction. As a minister he labored with success, as is evident from Bucer's complaint that many pious hearts were led into error by this "stiff-necked heretic," as he was pleased to call him. Yet Bucer found himself constrained to admit that his life was "not without fruit." "Sonst ist er und sein werck vnsen fides, when unsträflich gewesen." On December 1531, when Capito had left for a journey to Switzerland, Bucer prevailed upon the authorities to banish Marbeck.

After the Lutheran princes of Germany had been defeated by the Catholic party in the Schmalkaldian war (1547), Bucer accepted a call to professorship at Cambridge, England. Not long after his death Queen Mary ("Bloody Mary") ascended the English throne and restored Roman Catholicism in Britain. Bucer's bones were exhumed and burned at the stake, the Queen's Catholics having condemned him as a heretic.

Many Anabaptists fled to Strasbourg or to the surrounding villages which belonged to the city domain. In the other states and cities of Southern Germany and Switzerland the persecution was far more severe than in Strasbourg. Here the Swiss Brethren, that is, the Anabaptists of Switzerland and Southern Germany, were divided into two churches, called in this country Moravite and Amsite, held their conferences. In 1555 a conference was held in Strasbourg. In the conference of the year 1557 fifty ministers of Switzerland, Moravia, the Breisgau, Württemberg, Swabia and Alsace were assembled. Again in 1568 and 1607 the Brethren gathered here for a conference. Doubtless other conferences were held here in the period the city was what may be described as the headquarters of the Brethren.

In the archives of Strasbourg two highly important documents, giving accounts of meetings held by the Swiss Brethren in the years 1545-1557, are preserved, which will be reprinted in the succeeding article.

(Authorities on whose works this article is based—to save space the names of authors instead of complete titles are given:—Huls, Gerbert, Baum, Schaff, Goebel, Cornelius, Kebeck, Loewerth, Piper, Bezold, Zur Linden, Boss, Krumholz, Hegler, Gheseler, Mueller, Roud, Leenderitz, Moeller.)

Birmingham, Ohio

**Leaman—Herr.**—On Feb. 18, 1908, in Lancaster City, Pa., at the home of the bride's brother Henry S. Herr, by Bish. Isaac Eby, Bro. Chrislan Leaman of Lancaster and Sister Mary Emma Herr, daughter of Tobias W. Herr of Strasburg. God bless them in their new relation.

**Musser.** — John Musser, near Bowmansville Lancaster Co., Pa., died on the 16th of February of infirmities of old age. He was confined to his bed for twenty-four weeks, being in a helpless condition so that he needed assistance at time





## HERALD OF TRUTH.

For the Herald of Truth.

TWO MEETINGS OF THE SWISS BRETHREN  
NEAR STRASBURG.

By John Horsch.

II.

The account of the meetings is as follows: Herr Johann Stehle, pastor at St. Aurelius' church, states that on Saturday, July 24, 1845, his son, Jeremiah Stehle, and Murwolf the Younger, both boys of about sixteen or seventeen years, saw a number of persons, suspected of being Anabaptists, go through the gate at the White Tower. Out of inconsiderate curiosity they followed them and when they had gone as far as the Gruene Wart a few of the Anabaptists also desired to go and asked them whether they also desired to go to the meeting.

They answered, "Yes," and were again asked whether they had been in the meeting before. They again answered, "Yes." (?)

So they walked together into the Eckelsheimer woods close to the water (the Rhine river?). When they came there, one struck a "burst" with a staff, and then many Anabaptists came together. It was about ten o'clock at night when they had assembled. One of them began to preach till about one o'clock. The one who preached to them was a tall man, had an aquiline nose, and to judge from his dialect, was of the Breisgau. His sermon was about the children of Israel in and out of Egypt. They also preached on the temple of God, from the twenty-first chapter of Revelation, that the temple is to be found far and near and is not the cathedral or other churches of stone, neither is it founded upon Peter.

After that another arose and asked that a light be struck and read the eleventh chapter of Hebrews, but did not make many comments on it, also the story of Zaccheus, which was said to be an example of repentance and that those are not true Christians who do not as Zaccheus has done.

There were also five or six sisters there to be baptized, but they would not baptize them, because the people were not all assembled. They also deposited one, called Brother Bertlin, from the office of deacon, and ordained another, Bro. Peter, who is said to live in this city, in his place.

After all this they began to pray for all their sisters and brethren, for Brother Vixen, who was often named, and for others, and in particular for the here named churches, namely the brotherhood in Upper Alsace, that in Baden, in Breisach, in the Breisgau, and the Mutzich brotherhood; and those who were assembled were about three hundred, among them many of this city, masons, plasterers, cutlers, weavers, many of whom carried hammers and axes; the others had come from the villages, every one carrying his tools, such as saws and forks, but no swords or knives.

One of them had a light and walked around to awaken those that fell asleep and admonished them to watch and pray. Their prayer was in great earnestness, with crying and weeping. There was also one there, called Brother Claus, who desired to be again received into their church, but they would not accept him for a long time, for the reason that he had again joined himself to the Lutherans.

At daybreak a cloth was spread and pears and bread laid on it; some ate, others did not. After that many of them began to leave, but some came together at another place. As soon as morning came one went in this direction, another in that, and they (the two young men) also went home ward, but sat down under the gate and saw a few coming in, but knew none except two.

The Anabaptist sect held a meeting on Saturday, June 5, in the year 1557, at a place called in Rottlich, near the Eckelsheimer woods. When all who came together at that time, namely about one hundred men and women, were assembled, one of their ministers—called, according to their

custom, Brother Peter—a cutler, arose. He admonished the people with great earnestness to call upon the Lord for his grace and mercy, also that they should thank the Lord that he again had granted them to come together to hear the divine word. After he had ended his discourse, another minister arose. His name was Brother Bastian, a stranger, living in the Breisgau. He spoke on the same subject as the above named Brother Peter, and both admonished the people, quoting many parts of Scripture, to call upon the Lord, to serve him alone and seek help and consolation from him alone. After this they had an earnest, silent prayer.

The prayer being ended, Brother Peter, and after him Brother Bastian, began a sermon on excluding from the church, also on the teaching of the apostles regarding it, with many examples from divine Scripture, showing how and in what manner their ministers and congregations should proceed, and censuring those who know of Christianity living in open sin and worldly vanities and yet do not exclude them from the church. They referred frequently to the teaching of Paul.

They presented before the congregation a man and his wife. The man's name was Hans of Kolbheim, his wife's name Margarethe. They had for some time lived in great aversion and dis- cord, which their church could not suffer, and had given the greatest offense to the church. Therefore they gave both a hearing, to censure and publicly exclude from the church the one found guilty, as an example to others. Since from the hearing by the leaders it was found that the man had wronged his wife and had struck her on account of a suspicion, he was by public council excluded from their church and himself confessed that the judgment was just. But, having received his punishment, he asked the church with an earnest petition to receive him again. This was refused him by many who said they could not receive him again (i. e. immediately after his ex-communication), testifying from divine Scripture that no one should average himself or pass judgment over his own complaints.

Upon this a citizen of this city, who is not of their sect, but had also gone out to hear them, asked whether it is in accordance with divine Scripture, if a sinner who repents of his sin and has received his just punishment should not be again, upon his petition, be accepted by the church? Thereupon they presented many strange arguments, but the dispute was put an end to by the ministers. In like manner they also presented before the congregation another woman, the wife of a citizen of this city, living in the Green Bruch, by the name of Sister Barbara, a seamstress, who had for a time withdrawn from the church. Upon the confession of her sinful life and of having transgressed their rules and order, she was received again, which to the above named Hans of Kolbheim was not granted at that time.

Since they further proposed to baptize two persons, as was indeed done, both ministers spoke at length on baptism, saying that they did not as those who baptize their infants on a future time; they were expected to have at some future time. They gave an example of a reference to the vine and a hoop (the well-known sign that there was wine for sale), but as yet had no wine in his house. He had in mind a future harvest, not knowing, however, whether any fruit of the vine would ripen. (In the altitude of Strasburg grape-vines are not extensively grown, the harvest being uncertain.) This they said to the brethren, who have their children baptized before the age when they come to an understanding of the faith, and they asserted with emphasis that infants should not be baptized, but those who have attained to an understanding. This they testified from divine Scripture, for example when Christ, the Lord, said, "I have chosen you before the world and I have commanded his disciples to 'go into all the world and teach all nations; he that believeth and is baptized shall be saved, but he that believeth not shall be damned.'" Besides this they also pre-

March 12,

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sent many idolatrous teachings (abgoetische Lehren).

After such admonitions the above mentioned two persons were called out and were asked by the ministers (one of them, Wolff, was a young wheelwright who worked at that time near the old), first, since they desired to be baptized, whether they acknowledged their church to be the true church of Christ of which is written in the gospel, where two or three are gathered together in his name, he is in their midst, and whether they would remain steadfast to the end, even at the risk of their lives; secondly, whether they believed their baptism to be the true baptism, as it was instituted by Christ, and disclaimed their first baptism which they had received in ignorance; thirdly and lastly, whether they would, when the need required it, give all they had for their church to help their brethren, and would let none of them be in need if they could help him. All this they fully promised and then knelt and were baptized in the name of the Father, the Son and the Holy Ghost, retaining, however, their former names.

Having baptized them, they praised God that their church had been strengthened and then proceeded with an earnest admonition, if there were others who felt the need of their consolation and teaching, to make it known to them. They offered a very earnest prayer in which they interceded for all conditions of mankind, and if this came from the heart, there was nothing objectionable in it. After all this they read a number of passages from the Old and New Testaments and interpreted them according to their opinion. They also admonished all who were not of their church, if they had not the right teaching, to indicate their error and make it known, and if it could be shown, they would gladly be corrected and accept the right way of serving God. With this the meeting was closed, but a few of the leaders went to another place. About what they conversed with each other is unknown to me.

So far the two documents. The above has the superscription: "Read before the Council (of the city), Zinsing, August 2, of the year 1557." There can be no doubt that the accounts of the meetings are, on the whole, trustworthy, although in minute details some statements may not be correctly reported. The point of view of the writers is apparent, but they evidently had the honest intention to give correct reports. The two documents are of great value for the study of the church of that period.

Birmingham, Ohio.

For the Herald of Truth.

## GREAT NEED IN TURKEY.

Hadjin, Turkey, Feb. 3, 1908.

Dear Readers:—What shall I say to let you have a peep into the condition about us this winter? Could you see and hear as we do, I am sure you would enjoy helping. Let me just mention a few instances that have come before me these last three days.

A widow (whose husband died two weeks ago) with four children has nothing in the house to eat. The mother is blind and pleads with me to take all her children or my choice of them. After the third call I choose the most hopeful one and accept him into the orphanage.

A family of eight have nothing in the house to eat and hunger is stamped on their faces. Our Bible woman gives her a loaf of bread.

A blind woman comes crying, "My house which my father left me (a mud house) is falling down and I have to sleep out in the streets." We found it to be as she had said and so we pay two dollars to put a roof over her.

A widow with two orphans comes next. Her children are barefooted. There is no admittance and they go off crying, "God have mercy on us!"

A woman with three children comes next. Her

## HERALD OF TRUTH.

For the Herald of Truth.

## THE BOOK OF MARTYRS.

husband has gone to the coast to find work. There is nothing in the house to eat. The mother becomes ill. She sends us a messenger and begs for help.

A young man who is paralyzed sends word, "Oh, could not the missionary come to see me?" After a three days' journey over the mountains, a man arrived from a village. He had lost his way and so sat down in the snow and prayed. The Lord sent a dog that way and led him to a village. He is a messenger from a village of six hundred people who are in hunger. We sent about \$50.

Two widows with orphans come shivering in the cold. One of them throws herself at my feet and cries, "Save this little soul." I answer, "I cannot, sister." "Oh, for Jesus' sake!" "I am now writing to loved ones in America to take of your need." She answers, "Oh! that America must be like heaven, but what will become of us until your answer comes?" "Sister, God will help you," I say, and shut the door.

A woman cries out as I pass, "Minister, can you find work for my husband?" I answer, "Yes; let him come to-morrow." "Why not now?" Then he can have a few cents with which to buy bread to enable him to work to-morrow. The children and I can wait until to-morrow evening." "All right, sister," I say, and hurry off that others may not hear me.

Nine men thrown into prison for taxes. (No taxes on women, as "only a woman" is written for them.) I was able to rescue one of them.

A woman comes with an orphan found in their district. The only thing covering him is a loose apron. I said, "Sister, what shall I do? Our money will not allow us to take more children into the home." She continues to plead, "He has no home or parents and sleeps beside the fireplace of different neighbors every night. Two nights ago his apron caught fire," and she raised his apron and showed me a burn about eighteen inches in circumference.

A letter comes from a woman in a village who knows Mrs. Barker and pleads for an old dress and help.

A young man eighteen years of age was without work and I gave him work in our factory. He has a mother and five brothers and sisters at home who beg and plead for a little something to eat.

A man meets me and tells me that he is out of feed for his two donkeys which have been the source of their living, and the donkeys refuse to work. "As stubborn as a donkey."

A poor paralyzed woman, eighty years of age, pronounces a blessing upon me as I pass and thanks God for being able to sit in the sunshine.

Many are pleading for help to repair the source of the city's water supply. I go to the city council. They say there is no money in the treasury. Hundreds of women with water jugs on their backs carry water from a brook outside of the city. Sister Honk in the Boys' Home greets me with "Bro. Barker, this is awful! Since yesterday there has not been enough water to scrub the house with." I tell her of others' needs and she says, "Poor creatures," and says nothing more.

Sister Lambert in the Girls' Home greets me thus, "Well, Bro. Barker, what would we do without our children (made last summer)? We fear it will soon be empty, as we can get so little from the water carriers."

We are giving five pounds in giving men work to repair the water system.

Outside of these we are at present giving work to about forty people a day and the American Board are giving work to over one hundred. This mail has brought us some more money from Markham, Ont., and from Indiana, and I expect next week to find work for twenty more. We do not want to encourage laziness, therefore all who are able to work must do some kind of work before receiving help.

The next two months will be still harder for the poor to find food. We count on your prayers and help. Yours for the needy,

T. F. BARKER.

Dear Brethren:—Greeting in the Master's name. As exponents of the precious faith, once delivered to the saints, that has become our heritage through the unspeakable sufferings and trials of our persecuted forefathers, we believe that you are not only in hearty sympathy with every means that is placed in our hands for the perpetuation of that precious, blood-bought heritage, but that you are ready to take active part in any work that tends to accomplish this end. The history of our forefathers, from the times of the apostles, as compiled in the Martyrs' Mirror, from various authentic sources, is one of the most remarkable, as well as interesting, works ever published. One of the most remarkable features of the book is the fact that although it relates the frightful ordeals, the terrible sufferings and privations through which our forefathers passed on account of the faith, not one word of revenge, anger, spite, or malice is breathed out in all the pages of the work. The book itself is a sufficient refutation of the criticism that has been offered, that it tends to narrow the readers' belief to limits not in keeping with present-day conditions and needs. The people lived far in advance of their times. They were the pioneers of the broad platform of civil liberty and religious toleration and paid for it with their blood, and the Martyrs' Mirror is a chapter in the history of liberty that is written in the blood of heroes.

There are many families in our church now, especially among the younger portion of our congregations, who do not have the Martyrs' Mirror, who have never read it, nor had an opportunity to make themselves acquainted with the faith of our martyr forefathers and the wonderful experiences which, for the love of Jesus, they had to endure. It would be of untold benefit for all our people to be well versed in the doctrines, teachings and experiences of our sainted forefathers of the centuries past. This book is indeed one of the most valuable historical works ever published, and every Mennonite family, now, as in the years gone by, should have a copy of these important records of God's people. The book is a royal octavo volume of nearly 1,100 pages, strongly bound in full leather and well illustrated. It is the most complete, the best and most correct edition of the Martyrs' Mirror ever published. It was translated and published at an outlay of not less than seven thousand dollars, not primarily for financial gain, but for the purpose of providing our people, especially the younger part of our congregations, among whom the German language is become an unknown tongue, with an edition of this reliable work suited to their needs. The translation was made from the original Holland by an able scholar and one of the most faithful and conscientious men we ever met, and a great many errors which had crept into former translations were corrected.

We are anxious to get them into the hands of the people, first, that they may be read and that the people may be benefited by our work, and second, that at the same time the Mennonite Publishing Co., which at so great a sacrifice has done so much to build up and establish the Mennonite church in the past forty years along this line, may be able to get back for present use the money still tied up in these books. The turning of the books into ready cash, as all thinking people will understand, is also an important consideration, especially at the present time.

The retail price of the book is \$5.00, but in order to close out the edition as soon as possible we make a special offer and send a copy to any address in the United States or Canada prepaid for \$4.00.

This is a rare opportunity to obtain a copy of this valuable book before the edition is exhausted, and we hope every member will avail himself or herself of this liberal offer. Address,

Mennonite Publishing Co., Elkhart, Ind.

Bro. Henry Weldy, of the Holdeman congregation, Elkhart Co., Ind., expects to fill the regular appointment at Teegarden in Marshall Co., Ind., on March 15.

The brethren Moses Mast of Millersburg and C. Z. Voder of Wooster, Ohio, preached at the Old People's Home near Marshallville on the first Sunday in March.

Pre. Jacob C. Clemens of Lansdale, Montgomery Co., Pa., visited with the congregation in Salford on the forenoon of March 8 and conducted services at the Harleysville Chapel in the evening.

Elias B. Maust, formerly an employee of the Mennonite Publishing Co., where he learned the printer's trade, died at the Longcliff Asylum at Logansport, Ind., on Sunday, March 1, 1908, at the age of forty-four years. See obituary.

Bro. S. E. Aigner of Logan Co., Ohio, is doing good work with some of our Canadian congregations. He is an earnest worker in the Master's vineyard. We hope to hear that his meetings may result in the salvation of many precious souls.

Bro. John R. Shank of Palmyra, Mo., has moved to Carver, in Camden Co., Mo., where a small congregation has been organized, to break unto them the bread of life. This is a commendable method. No congregation should be left without a shepherd.

Bro. David Voder, of the Holdeman congregation, Elkhart Co., Ind., is moving into the Olive district and will hereafter be identified with that congregation as one of the shepherds of the flock with Bro. William Hartman, who has had charge of the congregation for some time.

Pre. Joseph S. Forry, York Co., Pa., has within the past weeks passed through a severe spell of sickness with a gripe, pneumonia and pleurisy. We hope the Lord may speedily restore him to his usual health and give him strength and zeal to labor in his vineyard for the salvation of souls.

Bro. J. M. Numanekar of La Junta, Colo., came to Sterling, Ill., to attend the funeral of his son Edgar's wife on Feb. 2. On his return trip he stopped over in Kansas and held meetings in Osborne county and also at West Liberty in McPherson county. He expected to be home on March 3.

Bro. Andrew Shenk of Oronogo, Mo., will kindly accept our best thanks for his kind and encouraging words in a private letter sent to the senior editor. A letter like this awakens old-time memories and makes us think of the better days of the past. May God bless the efforts of our brother in his field of labor.

Bro. and Sister M. C. Lapp, who left the mission station at Dharmarti, India, on Feb. 4, were due at Naples, Italy, about the middle of February. They will shortly be due in this country and we shall be glad to meet them after their long absence and their earnest and laborious work among the heathen. Their presence here will be greeted by many hearts with gladness.

The report of the sisters Sarah R. Blosser and Matilda Spelcher of the condition and work of the Old People's Home, we are sure, will be read with much interest by all. The work they are engaged in is one that will bring a blessed reward in the day of final account, if not in the present life, and if sufferings and trials meet us here the Savior tells us that he has prepared a place where all is joy and peace.

The brethren S. S. Miller and A. E. Jones, accompanied by Sister Mary Miller, all of Hubbard, Oregon, have been on a visit to their friends in Indiana. They also visited Elkhart on the 25th of February and spent some time in looking through the Publishing House and seeing the work being done in the different departments. The two brethren purchased each a Martyrs' Mirror and Memo Simon's Complete Works, and will take them along to their homes in Oregon. The Lord bring them safely to their homes again. They expect to return home during the present week.



**Maust.**—On March 1, 1908, in Longcliff Asylum, Logansport, Ind., Elias B. Maust, aged 44 years. He was born in Somerset Co., Pa., and came to Indiana when quite a young man, learned the printer's trade in the office of the Mennonite Publishing Co. at Elkhart and afterwards embarked in the newspaper publishing business. His mind became unbalanced while conducting a pu-

(Several death notices were crowded out of this issue for want of space.—Ed)



## HERALD OF TRUTH

Thursday, March 12, 1908.

J. F. FUNK and A. B. KOLB, Editors.

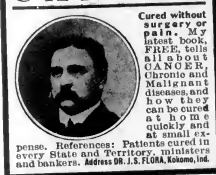
Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

## NEFF'S CORNER

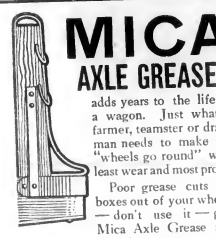
One day recently I finished a three-room house for a sister in Ohio and the next day I rented it at \$10 per month, receiving a month's rent in advance. When the sister received her first month's rent she wrote me, expressing great surprise and satisfaction that her house had been finished and rented so soon. Later I began to haul material on the ground for a two-room house to be built for a brother in Virginia. Next day, before the carpenters had struck a tick, I engaged the house to a renter at \$8 per month. Which do you prefer these pittance times—the banks or such investments as the above? If interested write to

JAMES M. NEFF, CLOVIS, NEW MEXICO.

## CANCER



Cured without surgery or pain. My latest book, *How to Cure Cancer*, tells all about it. I have cured all kinds of cancer, including throat, stomach, and bowels. It can be cured in 10 to 15 days. Write to me for a free copy. Address: Dr. J. F. Funk, Elkhart, Ind.



## MICA AXLE GREASE

adds years to the life of a wagon. Just what a farmer, teamster or drayman needs to make the "wheels go round" with least wear and most profit. Poor grease cuts the boxes out of your wheels—don't use it—get Mica Axle Grease and save the wagon.

Mica Axle Grease has just the right "body" to wear long without running. Coats the axle with an anti-friction surface of powdered mica which is almost as good as roller bearings.

Your wagon needs Mica Axle Grease—ask the dealer for it.



STANDARD OIL COMPANY (INCORPORATED)

T. THORNTON SNELL, Vice Pres.  
HERMAN BORNEMAN, Vice Pres.  
WALTER S. HAZELTON, Cashier.

## HERALD OF TRUTH.

March 12, 1908.

## Good Bibles Cheap

The following list of Bibles ranging in price from 40 cents to \$4.00 will enable our patrons and friends to select a Bible that will suit their needs and taste, and it will be sent to your post office or to your mail box without any cost above the given price.

- No. 146. 4x6 1/4 inches, 1 1/2 in. in thickness, minion type, red edges, cloth. A neat little Bible for the home or school. Price, prepaid, \$1.40.
- No. 147. (J. P. & Co.) 4x6 inches, 1 1/2 inches in thickness, with many fine illustrations, with an appendix containing a brief history of the Bible; characters of the Bible, their countries and dates; the eight most influential books of the Bible; seven most remarkable chapters of the Bible; the seven most helpful verses of the Bible; the five most notable discoveries bearing on the Bible; principal teachings of the Bible; how to study the Bible. This Bible contains only the text of the Old and New Testaments without any additional matter. Cloth binding. Price, prepaid, \$1.50.
- No. 148. Bible. 5x7 1/4 inches, 1 1/2 in. in thickness. Brevier type. This Bible contains only the text of the Old and New Testaments without any additional matter. Cloth binding. Price, prepaid, \$1.70.
- No. 6390 (W.) 4x5 1/4 inches, 1 in. in thickness, contains five colored maps, but no help; bound in leather, divinity circuit, self-pronouncing. Price, prepaid, \$1.75.
- No. 8635 (C) 5x7 in., 1/2 of an inch in thickness, convenient for the pocket. India paper, 12 colored maps, gilt edge, divinity circuit and references, minion type. Price, prepaid, \$1.75.
- No. 26590 (L.) Sunday School Scholars' Bible. No references, but easy helps, prepared especially for Sunday school children, 32 half-tone illustrations, minion type, bound in French morocco, divinity circuit. Size 4x6 1/4 inches. Price, prepaid, \$1.25.
- The same Bible leather lined and silk sewed. Price, prepaid, \$1.75.
- No. 1671 (N.) Teachers Bible. 5 1/2 x 8 in. x 1 1/2 in. in thickness. This Bible contains as help, list of alternative pronunciations, a profusely illustrated Bible dictionary, concordance, maps, etc., index; well bound with leather lining, self-pronouncing, bound in goatskin. A very fine Bible. Price, prepaid, \$2.50.
- No. 04523 (O.) Teachers' Bible. 6x8 1/2 x 1 1/2 inches, with index, coarse print, self-pronouncing, cyclopaedia concordance, a number of maps. The concordance is very fine, names or words explained in maps. The Bible is printed in heavy black face type. This is a very fine Bible for those desiring large print. Leather binding, divinity circuit, etc. Price only, \$2.25.
- No. 9635 (J. P.) Reference Bible. Good, heavy print, 5 1/2 x 7 1/4 in. inch, gilt edge, leather binding, no helps except maps, light paper; a nice Bible to carry with you. Price with you, \$2.75.
- No. Y. (L.) Christian Workers' Teachers' Bible. Long primer type, reference, self-pronouncing, illustrated, summary of references, combination concordance, which includes under one alphabetical arrangement a concordance of the Scriptures, topical index to arrangement of proper names with their meaning and pronunciation, complete gazetteer, with reference to the maps, etc., etc. This is one of the best and most comprehensive arranged Bibles that has come under notice. We will send this excellent Bible to any address, free of all further expense on receipt of \$3.00 by mail prepaid.
- No. Z. (L.) Christian Workers' Teachers' Bible. Long primer type, reference, self-pronouncing, illustrated with many colored engravings and all the helps the same as No. "Y" (see above) without thumb index, best leather binding, leather lined, gilt edges, family record, and throughout the Old and New Testaments all the subjects relating to the theme of salvation are marked with red letters, each letter signifying a different subject. For the Christian worker this is a superb Bible. Price by mail prepaid, \$4.00.
- Style X. A Devotional Family Bible. 10 1/2 x 7 1/4 inches, 2 in. thick, marginal readings and original references, large, clear type, plainly bound in cloth, red edges, just the Bible for convenient use in the home. Price prepaid, \$2.00.
- Same Bible bound in leather. Price prepaid, \$2.50.

MENNONITE PUBLISHING COMPANY, Elkhart, Indiana

## St. Joseph Valley Bank

Next Interest Period in our

Savings Department

begins March 1st. Open up account with us now. Savings Books issued and interest paid on money deposited therein every four months. Your money is always available in cash upon demand if deposited with us.

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WALTER S. HAZELTON, Cashier.

LANDS FOR SALE IN OLD MEXICO  
300,000 Acres in One Body

Most of you, no doubt, have read my correspondence in the Herald of Truth. I have made arrangements to start a Mennonite colony in the settlement of Terrell, in Tepe, Old Mexico. The land is nearly all good farming land, well watered and fertile. The climate is healthful, and the facilities; taxes low; abundance of fine timber, and grass abundant. Government promises the settlers protection of property and also promised to reserve 36 sections for Mennonites; and when a sufficient number have settled the settlement. The land sells at \$2.75 per acre after March 1, 1908. There will be no taxes until the land is paid for. The buyer gets a bond for title on the first payment. Please send for application blank, which you will fill out and return to me. Address all correspondence to

E. B. SHUPE, Agent,  
Columbus, Kansas.

## HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MARCH 19, 1908.

Vol. XLV. No. 12.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

## EDITORIAL NOTES.

The article by C. B. Brenneman, which we had intended to commence with the first part last week, was unavoidably crowded out for want of room. It appears in this issue.

We desire to call attention to the ad on the last page of this paper, "Prefer a Brother and Sister." Here is an opportunity for a brother and sister who possess the necessary qualifications and the inclination which the position requires.

One of our ministering brethren from Virginia sends a two years' subscription to the Herald of Truth and warmly commends the Herald of Truth and the course pursued by the Mennonite Publishing Co. Thanks. The Lord bless you, brother, for your words of encouragement.

Our Primary Lesson Helps for the second quarter are ready. They have been edited with much care, and will, we confidently believe, bear the close scrutiny to which they have, for obvious reasons, been subjected. The Intermediate and Advanced Quarterlies are likewise ready and will be found second to none available for use in our Sunday schools, and we bespeak for them an increased circulation on their merits alone.

Incendiaries.—In our correspondence this week from Quarryville, Lancaster Co., Pa., we have an account of the burning of two large and valuable barns, one belonging to Pre. Abraham Brubaker and the other to Bish. Abram B. Herr. It looks as though some miscreant must have a particular spite against the Mennonite ministers of that vicinity and is taking this method to vent it. May the Lord protect and preserve his servants and lead the transgressor into better ways.

Orders for Sunday School Lesson Helps should be sent in at once. By the time this paper reaches our readers the Helps for the second quarter will be ready. A number of orders have already been entered, and a good many had their orders for the entire year when they ordered for the first quarter. Those who have not yet ordered for the second quarter will kindly send in early so that they may have them in good time to place into the hands of the children on the last Sunday in the present quarter. For prices and other Sunday school supplies see the last cover page of the Lesson Helps.

The province of Uganda, a British protectorate in East Central Africa, is one of the regions of the dark continent in which the labors of the missionaries have been richly rewarded. Of the total population of a little over 4,000,000 there are over 1,000 churches and 250,000 members, with the number rapidly increasing. Taken altogether, the missionary efforts in Africa are productive of remarkable results. While a small part of the vast continent is infested with fevers, by far the greater part is remarkably healthful and contains a soil that waits the agricultural methods

of civilization to make it one of the most productive countries on earth.

A good, clean, edifying paper for the children of a Sunday school is a great help, both in teaching them to read and understand what they read as well as in storing the minds of the children with a general fund of good morals and useful knowledge. To help the children and young people in the many Sunday schools of our country in this way there is no better children's or Sunday school paper published than the Words of Cheer. If you do not already have it, send for sample copies and have it introduced into your Sunday schools and homes of the children. It will do them good. Address, Mennonite Publishing Co., Elkhart, Ind.

A certain lady in Chicago, who was asked to speak on the subject of dress before a "Woman's Club" recently, replied that she could not understand why she was asked to speak, as she had worn the same dress and bonnet for three years. She certainly is a sensible woman among her class; but we could cite instances of "dress longevity" that would far outshine this one. One of the speakers in the same meeting said, "Chicago women overdress until they look like animated cloth-horses. Dress and shopping have so stultified their intellectual and artistic perceptions that they wear things that are hideous." "Simplicity in dress," says a Chicago paper, "was the keynote of the speakers, with one exception."

Help your friends and you will also help yourself.—A sister in the East sends in a renewal of her subscription to the Herald and incidentally remarks that she has not been at the place to which her paper is sent for five years, but has kept up her subscription for the benefit of her friends, the people with whom she has her home. This is a good way to do home missionary work and gives an idea for others who may not have thought of it in this way. How much good could be done to others in similar ways. The wise man says, "In the morning sow thy seed and in the evening withhold not thy hand; for thou knowest not which shall prosper, either this or that, or whether both shall be alike good" (Eccl. 11:6).

Be Truthful.—There was an old brother minister in our church, years ago—it matters not what his name was or where he lived; he has gone to his reward now, but he was a man who, like Paul, "kept the faith" while he lived, and often said in regard to the proper and improper use of the tongue, "By hearken and telling again we are very apt to tell untruths," and his view of the matter was correct. We hear of people at the present time, some of them brethren, so called, and, worse still, some are preachers, who persist in repeating reports they hear that are the basest fabrications. God forgive them! Unless they will repent and do better they will some day have to answer for these things. We advise and admonish all our dear readers and all men, according to the word of God, when you hear a story that is damaging to any brother or number of brethren or to people who are not brethren, kindly find out before you repeat it to others whether it is true. If not true, bury it. If true, observe Matt. 18:15-18 and do your Christian duty and do not make your

self guilty of circulating falsehoods. Remember that charity covers a multitude of sins, and you will be a better Christian for doing so.—F.

"Love your enemies." Is one of the many commandments Jesus has given to his disciples and to all his people. It is a special command which he gave to his followers that they should observe it and make it practical in their lives and in their intercourse with their fellow-men. The Savior never gave instructions on any subject for men to build theories on and talk about them; his teachings are all made up of living, practical truths, which every child of God is in duty bound to accept and weave into the fabric of his or her life; so that it becomes part and parcel of the individual man or woman who professes to have attained to the new life. It was said of Cranmer, one of the pious men of old, that he was so imbued with the spirit of this principle of Christian life, if any man desired Cranmer to do him a favor he need only to do him an evil turn or show him an unkindness, and Cranmer would be sure to return him good for evil. So deeply was this principle rooted into his soul that with him it was a matter of course. How grand and beautiful the lesson, "Be not overcome of evil, but overcome evil with good."—F.

A certain minister in Chicago makes it a rule to use his pulpit to speak on the topics of the times instead of preaching the gospel of Jesus Christ. A few weeks ago a number of the members of the church offered their objections in the following language: "We believe that the divinely inspired Word as preached by Peter, Paul, James and John is the true guide for the church of today. We believe that these truths of the gospel should be preached now in the great restoration movement as they were in the apostolic period of the church by the great leaders." The matter was put to a vote, the majority decided in favor of the "popular topics" as against gospel topics, and the objectors quietly withdrew from the church. It seems to us a sad misnomer for the minister to be called a Christian who forsakes the doctrine of God and of his Son Jesus Christ and begins to discuss the commandments, traditions and fads of men. Likewise is the name Christian church a misnomer when the members prefer the discussion of popular topics to the teachings and commands of Christ. "Woe is me if I preach not the gospel." This Christian (?) minister seems to say, "The street is for me if I please not the people." But just so long as it is true that spiritual and carnal desires and interests are antagonistic so long will it be true that a ministry that panders to the carnal pleasures and desires of the people will not lead souls into the kingdom of God. The gospel does not preclude or prohibit mention of the affairs of men from the pulpit, but it does preclude the substitution of popular topics for the gospel. The most foul-mouthed street brawler can collect a crowd and entertain them. If they choose to call themselves a "church," civil law does not object, but while there are various ways of filling a church building there is only one way to get men and women into the kingdom and that is the old way, expressed by the apostle in the words, "Faith cometh by hearing, and hearing by the word of God."

## PERSONAL MENTION.

Bro. Jacob Heatwole of Colorado is holding a series of meetings in the Spring Valley Mennonite M. H. near Canton, Kan.

Blish. C. M. Wall of Henderson is on a trip to Kansas to visit the congregations there. He stopped several hours in Jansen while on the way.

Pre. Reuben Bontrager of North Dakota during the weeks of the recent past has been visiting in Indiana and Ohio. His parents reside near Shipshewana, Ind.

Pre. Samuel T. Yoder and wife of Mifflin Co., Pa., recently visited with the congregation in Stark Co., Ohio, and also with the brotherhood in Somerset Co., Pa.

Bro. John Weldy and wife were in Elkhart, visiting Bro. H. A. Mumaw and family during their recent affliction, and returned home on the 12th. Bro. Mumaw is improving.

Blish. D. D. Miller of Middlebury, Ind., conducted a series of meetings in the Middlebury congregation, which closed March 1. The result of these meetings was eleven confessions.

Blish. John E. Kauffman of Mifflin Co., Pa., visited the congregations in Somerset county and held services at the Kauffman meeting-house at that settlement during the month of February.

Bro. J. K. Bixler, of the Holdeman congregation, continued his evangelistic work at Salem during last week. There were some confessions and the congregation has been encouraged and strengthened.

Dr. H. A. Mumaw, who recently spent some time in Colorado, returned home some two weeks ago and has since had quite a severe attack of illness. Sister Mumaw has also been afflicted at the same time.

Bro. George Lambert of Elkhart is making arrangements for another trip to the Orient and around the globe. He has been contemplating this trip for some time and expects to be ready probably about the beginning of May.

We regret to learn that Pre. H. G. Anglenoyer of the Blooming Glen congregation has been much afflicted with sickness during the past winter and is not yet fully recovered, though greatly improved. The Lord restore him speedily.

Pre. J. H. Moseman of Lancaster, Pa., in his recent evangelistic efforts on several occasions preached in the German language. We are glad to know that our young brother is willing to use his gift to the glory of God also in the language of our fathers, where this is needful.

Bro. Jacob H. Wisler, who several weeks ago was stricken with paralysis while on a business trip to his farm (the old homestead, now occupied by his son Samuel), is recovering very slowly. May the Lord restore him speedily to his wonted health.

Josiah Martin and wife, both missionaries in Bengal, India, died of smallpox. Bro. Martin departed this life about Jan. 10 and his companion was taken away a week later, Jan. 17. She was the mother of twin children about a year old, who survive.

Bro. Henry Weldy, on his trip to Teegarden to fill his appointment last Sunday, was accompanied by a committee appointed by the Holdeman congregation to look over the field and decide on some course of action to make the work at that place more effective.

Blish. Isaac Wall and wife of Jansen, Neb., have been visiting friends in the vicinity of Henderson, Neb., and on Sunday, March 1, he attended the services of the Mennonite Brethren congregation and assisted in the communion of the commemoration of the sufferings and death of Jesus.

Bro. C. K. Hostetter, who is spending a few months—possibly more—in the South, writes that the peach trees are in full bloom, with warmer sunshine and ever-broadening smile on the face

## HERALD OF TRUTH.

of nature and the dusky native. The coming of spring in the North after a hard winter has much the same effect on nature and native hereabout.

Bro. George Diller and wife of Allen Co., Ohio, have been spending two weeks in Goshen, where Sister Diller had an operation for ear trouble performed by Dr. Eby. The operation proved successful and Bro. Diller returned home last week. He came to Elkhart to see some of the friends here and also gave us a pleasant call at the Publishing House.

Pre. J. F. Mast of Millersburg, Holmes Co., Ohio, who recently made a trip to Texas, Oklahoma, Kansas, etc., came to Elkhart on the 13th of March and looked through the Publishing House, and visited relatives in the city. He has been away from home about four weeks, and gives a favorable report of lands and other conditions in the state of Texas.

James Oliver, the widely known manufacturer of the Oliver chilled plows of South Bend, Ind., died on Monday, March 2, at the advanced age of eighty-four years. He commenced life as a poor boy, but the Lord blessed him, and he had attained property to the amount of several million dollars, and for some years has constantly given employment to from 2,000 to 3,000 persons.

Bro. T. T. Johnson of Elkhart Co., Ind., expects to leave on a trip to Kansas to visit friends and attend to some business. He also expects to visit Mexico and see the lands offered for sale by Bro. E. B. Slope, of which several accounts have been published. He has virtually made arrangements for a good sized farm, which he buys for the very moderate sum of \$3.50 per acre, including a forty-acre tract of timber land.

Bro. J. S. Gerig of Wayne Co., Ohio, conducted a series of meetings in the A. M. congregation near Gordonville, Pa., during the latter part of February. The Lord blessed the effort to the awakening of twenty-seven souls who were led to confess Christ during the time of the meetings and with the addition of one who had previously been brought to acknowledge Christ there are now twenty-eight applicants for church membership.

A number of brethren and sisters of the Elkhart congregation improved Sunday afternoon (March 8) in visiting Bro. and Sister Samuel Powden, three miles south of Elkhart. The aged brother is now in his ninety-first year and the burden of his years consists of many infirmities, but he is always cheerful and happy when his brethren and sisters come to see him and he greatly enjoys singing and devotional exercises. The Lord bless and comfort him.

Bro. Peter B. Snyder of Texas, who has recently been visiting congregations in Ohio, Indiana and Illinois, will leave for Texas on March 17. He expects to take a company of land seekers with him. Texas, New Mexico and Old Mexico are claiming considerable attention by the unsettled portion of our Mennonite people. We hope that wherever they go and wherever they may set up new homes they may follow the example of the patriarch Abraham and first of all erect an altar unto the Lord and seek first the better kingdom.

Cornelius Toews, one of the twelve men sent by the Mennonite people in Russia to see the lands then still open for settlement in the United States and Canada in 1873, died at his home in the village of Greenland, Man. No date is given in the report of his death, but no doubt his departure occurred during the last days of February, 1908; aged 71 Y., 8 M., 10 D. He was a quiet, good-hearted, peace-loving brother whom we learned to know as a sincere, devoted child of God, and one with whom, on our journey of two months' duration through the prairies and swamps of the Northwest, we passed through many trying experiences, but our friendship has not been forgotten. If we are not mistaken, Bro. Toews is the last of the twelve to pass to his final reward.

—J. F. F.

March 10,

## INSTRUCTIONS TO BEGINNERS IN CHRISTIAN LIFE.

By C. B. Brenneman.

To be a Christian means first of all that every one making a start in Christian life should count the cost and consider well what it is and what it means to the one making the start in the good work.

Oh! to think that to the true Christian it means eternal peace, joy, happiness and glory at the right hand of God, the Father, and full fellowship in that eternal glory with our loving Jesus, and that to endure not only for a limited time but forever and forever!

On the other hand, how sad—how awfully sad!—it is to know that if we are not true Christians we shall be forever lost, and in hell we will have to lift up our eyes, as did the rich man, and cry for a little water to cool our tongues (Luke 16:23), and have even that denied to us!

It would indeed be a terrible thing thus to be lost, and the difference between the saved and the lost is so great that any one who considers these things in a rational and reasonable way will naturally begin to look for the right way to be saved.

When we are brought to see the real condition of the lost soul, every one will at once conclude that he will not be among the number that go down to the gloom and horror of the second death, and the awfulness of our condition will naturally make us cry out with the jailer at Philippi, "What must I do to be saved?" And the answer comes to us, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Jesus also says, "I am the way, the truth and the life; and no man cometh to the Father but by me" (John 14:6). This shows us plainly that it is by faith in the Lord Jesus Christ that we are saved; and we also understand that faith cometh by hearing the word of God (Rom. 10:17). So it is through hearing and reading God's word that we get a knowledge of the glorious plan of salvation, and of the saving grace of our Lord, of the goodness of God, of his love to man, of his desire to have all men come to him and obtain a knowledge of his saving grace. Also, that they may come to a knowledge of the truth as it is in Christ Jesus; also that they may understand how that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

God's word is in part a law, and a law tells us what we should do and what we should not do. So God's word tells us what God wants us to do. The apostle tells us that it (the law) "is our schoolmaster to bring us to Christ" (Gal. 3:24).

First we learn from the law (and this fact is also confirmed in the gospel) that by nature we are sinners—all men have transgressed the law of God and therefore all men are sinners—and while we are sinners, we are in an un saved condition and his word (his law) here again teaches us that sinners should repent, and unless we do repent we shall all perish (Luke 13:3).

Again he says (Acts 2:38), "Repent and be baptized." Again (Acts 3:19) the apostle says, "Repent and be converted that your sins may be blotted out." Again (2 Pet. 3:9) we are told that the Lord is not willing that any should perish, but "all should come to repentance." Again (Rom. 2:4) the apostle speaks of turning during the last days of February, 1908; aged 71 Y., 8 M., 10 D. He was a quiet, good-hearted, peace-loving brother whom we learned to know as a sincere, devoted child of God, and one with whom, on our journey of two months' duration through the prairies and swamps of the Northwest, we passed through many trying experiences, but our friendship has not been forgotten. If we are not mistaken, Bro. Toews is the last of the twelve to pass to his final reward.

—J. F. F.

1908.

In order, therefore, to become true Christians we learn from the word of God that the following four steps are necessary: 1. Conviction. 2. Contrition. 3. Confession. 4. Conversion.

That we may be able to comprehend this work fully it is necessary for us to understand clearly what each of these terms means or what it should mean to us.

1. Conviction.—This means that we have come to the knowledge that certain things are right or that certain other things are wrong. That is, we may have done certain things that we did not know or did not think that they were wrong; but now in some way, by some means, we have learned that they are wrong, and this knowledge that we have obtained has made such an impression on our minds that we are sure—convinced—that these things or this thing is wrong and contrary to God's will. That is, in other words, we have attained to a knowledge that shows us that we have grieved God and we are sure of it—thoroughly convinced of having done that which is displeasing to God, our heavenly Father. And thus by hearing God's word preached and read, and meditating upon it, it brings to us a sense of feeling and knowing that we are not right with God; and the more we think, read, pray and meditate over it and the more we learn of God's word, ways and nature, the more thoroughly we are convinced that we are not right with God, but that we are sinners in his sight; so that we now realize that we are lost sinners. The jailer at Philippi, when he was thus convicted and convinced of his condition, cried out, "What must I do to be saved?" He was so fully convinced, he had such a knowledge of his sins, saw so clearly how ungrateful he had been toward God and the apostles—his evil habits were so uncovered to him that he just saw how wicked he was and that under the circumstances he was doomed to death, and should be die in that condition he would surely be forever lost.

This prompted him to ask the important question, "What must I do to be saved?" He saw that something must be done; of this he was fully convinced, and as he did not know just what, he asked the question as above stated. So it is with all sinners. When once fully convinced of their sins, then they are ready to inquire for the right way to be saved.

We have another illustration of what conviction means in the example of the prodigal son. "When he came to himself"—that is, when he once saw his condition, when fully convinced of his helplessness, when he saw how sinful he was—he said, "I will arise and go to my father." When the conviction came, when fully convinced of the fact that he was a prodigal, that he was doing wrong, when he realized that he was far from home where there was no one to help him and that in his own strength he was utterly undone, he resolved within himself to return to his father; this was his only hope, his only source of help and relief (Luke 15:18).

King Agrippa, when Paul made his defense before him, said, "Almost thou persuadest me to be a Christian." He was not fully persuaded, not fully convinced, and therefore we have no account of him making any inquiry as to what he must do. When Peter was preaching his powerful sermon on the day of Pentecost, all they that gladly received his words, were persuaded—convinced—when they heard him, and they said, "What must we do?" (Acts 2; read the entire chapter). Peter here preached with such power that many were convicted and forced to believe. They could not help but know; the truth came home to them so clearly and his preaching was so convincing that it brought conviction to their hearts and led them to cry out, "Men and brethren, what shall we do?" And Peter said, "Repent and be baptized, every one of you." So the first thing necessary for true repentance is conviction of sin.

In the second place, God's word or God's law teaches us also what we should not do. For example, the Word says, "Thou shalt not steal." Now if any of us do steal or have stolen anything

## HERALD OF TRUTH.

we can readily understand that we have sinned.

When the Word says, "Lie not one to another," and we tell an untruth we are convicted and know that we have sinned in telling an untruth, etc. When we read our Bibles and learn from them the things that God has commanded us not to do and we find ourselves guilty of doing them, then we are convinced that we have sinned in those things, and are convicted of sin just so far.

But our minds do not stop here. We begin to think of many things the good Book tells we should do, and which we have not done. Oh, if it were only the things done it would not seem so ungrateful on our part. But there are so many things God has enjoined upon us to do, and as we continue to read and hear prayerfully it reveals to us more and more of God's blessed will. We learn from his word that we shall not love the world, neither the things that are in the world, for if any man love the world the love of the Father is not in him (1 John 2:15). Again we are told not to mind high things, but condescend to men of low estate (Rom. 12:15). And again Solomon tells us in the book of Proverbs, "My son, give me thine heart." And again (Acts 3:19) we read, "Repent and be converted that your sins may be blotted out." And again (Acts 2:38), "Repent ye therefore and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Again, in reference to the commemoration of the death and suffering of the Lord Jesus, the Savior tells us (Luke 22:19), "This do in remembrance of me." And in John 13, in reference to feet-washing, he says, "I have given you an example that ye should do as I have done unto you." Then in the last chapter of Matthew's Gospel he gives that beautiful and comprehensive commandment, "Go ye into all the world, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Again he says, "Go, work in my vineyard" (Matt. 20:4). And thus from page to page we read and find so many things that God wants us to do, and if we have not done them are at once convicted and brought under condemnation and made to realize that we are sinners by omission, or because of the things we ought to do which we have not done. Again we are to love the Lord Jesus Christ because he first loved us. (Continued.)

## THE LORD'S PRAYER.

By Carrie E. Bechtel.

Jesus taught his disciples what they should say when they prayed to God. He said, "After this manner therefore pray ye, Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory forever. Amen."

This is called the Lord's Prayer, because the Lord Jesus taught it to his disciples. It was meant not for them only, but for us also. When we pray this prayer we should think of what it means and not repeat it carelessly, for if we really do this and sincerely desire and need the things mentioned in this prayer God will listen to us and answer our prayers. I will here try and explain what the Lord's Prayer means.

"Our Father which art in heaven." When we repeat these words, as in all our prayers, we are speaking to God. He is our heavenly Father and he is his children. We have fathers and mothers in this world who love us and take care of us; but our Father in heaven loves us more and cares far better for us than our earthly parents are able to do to their children, and therefore we should love him more than any one else.

"Hallowed be thy name." This means that we

should keep holy or sacred the name of God, and not use it carelessly or lightly, but we should use it with reverence and holy thoughts in our minds. We should use it in a worshipful way; and when we say, "Hallowed be thy name," we ask God never to let us or any one else use it in an irreverent, sinful way. Lord, grant that we may ever pray this prayer in all sincerity and devotion.

"Thy kingdom come." When we say in the Lord's Prayer, "Thy kingdom come," we ask God to put down Satan's kingdom, to have all the people to accept Christ and be citizens in the kingdom of the Lord and heirs of eternal glory.

"Thy will be done on earth as it is in heaven." In heaven all the angels and all the redeemed obey God and do the things that are well pleasing to him, and when all the people on earth obey him then this part of the prayer will be fulfilled. We know that his will is done in heaven, for the angels dwell there and they obey God; and some of the people who live on earth obey him, but in this prayer we ask God that every one on the earth may obey him and do his will as the angels do in heaven.

"Give us this day our daily bread." Every day we need food to nourish our bodies. Although we ate all we needed yesterday, we need more today and every day we live. When we say, "Give us this day our daily bread," we ask God for it; so that God is the one who really gives us our daily bread, and it is the right thing for us to do when we need it, and likewise to thank him for it when he gives it to us.

"Forgive us our trespasses as we forgive those who trespass against us." Our trespasses mean our sins. If we ask God to forgive us our sins, we ought also to be willing to forgive others who sin against us.

"Lead us not into temptation." When we pray to God and ask him not to lead us into temptation we are asking him not to permit Satan or any one else to influence us to do any wrong thing or in any way to displease God.

"But deliver us from evil." There are two kinds of evils. One is to do wrong—which is sinning and is the worst kind of evil. The other is, having sickness, pain, trouble, misfortunes, accidents, losses of various kinds, etc. If we love and obey God he is willing to deliver and save us from all of them. The psalmist says (Psa. 91:10), "Because thou hast made the Most High thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

"Thine is the kingdom." A kingdom is a country or territory that is ruled by a king. There are a great many countries and kingdoms in this world, and God rules over them all; for he is the King of kings and the Lord of lords. By this kingdom is meant the spiritual kingdom of God—in other words his church, and all those who believe in him and are faithful to him in all things, obeying him and keeping his commandments, compose his kingdom.

"And thine the power." God is the One who is able and has the power to give us what we ask for in the Lord's Prayer or in any other prayer we may use, and to him belongeth all power. Nothing is too great, nothing too wonderful for him to do. He is the One who made heaven and earth and all things.

"And thine is the glory, forever." Glory means praise and honor. Sometimes when a king or other great man rides through the city all the people come out into the street, shouting and waving flags and banners and making great overtures of joy to the man they desire to honor. Thus he has praise and honor and glory. But we do not praise God in this way. We pray to God; we adore and worship him; we sing songs of praise to him and bless his name, and rejoice in his goodness—all these are the things we do to the praise, honor and glory of his great name and his wonderful works unto the children of men.

"Amen." This is the last word in the Lord's Prayer, and it means, "So may it be."

Hanover, Pa.





# YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: SACRED MUSIC --- PRESENT NEEDS. I. Cor. 14: 10-19. Sunday March 29, '08

## THE LESSON MOTTO.

Worship in prayer or praise, whether in sermon, song or speech, must be "in the Spirit" if it is to be acceptable unto God. All else is as sounding brass or a tinkling cymbal.

## DAILY READINGS.

- March, 1908.  
23. M.—Christianity awakens song. Isa. 26:1-4; Isa. 35:2, 6.  
24. T.—Sacred music in Israel. Ex. 3:10, 11.  
25. W.—Singing in heaven. Rev. 5:9; 14:2.  
26. T.—Jesus and his disciples singing. Matt. 26:30.  
27. F.—Song a vital part of church work. Col. 3:16.  
28. S.—Profane music idolatry. Amos 5:21-26.  
29. S.—Sacred Music—Present Needs. I. Cor. 14: 10-19.

## A SPECIAL MESSAGE.

The Christian church is a singing church. The vocal intonations, the Jewish howls, the Islamic chantings are not song. It may be that Tula-Cain and his tribe as the inventors of musical instruments and workers of iron and brass, should be excluded from the realm of sacred music, but the angels of God had the gift of song and even the morning stars sang together while the sons of God shouted for joy.

The disciples, with Christ as their leader and teacher, sang hymns. The early Christian church was a singing church. In the times of the terrible persecutions the martyrs went forth to their doom with songs of praise on their lips. Moreover, the singing church has been a conquering church. Turn to the traditions of the early church and you find that there was much singing. The children of Israel were a musical people. Their Babylonian captors loved their singing and required of them a song for Israel knew not the beautiful melodies as the songs of Zion. Their Babylonian howls and Baalistic babblings were not music. Look at the history of the Waldenses and Anabaptists, afterwards called Mennonites. Unfortunately the change of language has robbed us of the hymns our forefathers composed and sang. But those hymns! Do you know any of them? They are hymn poems, that told the story of their sufferings and their faith, and with those hymns and the gospel they went forth conquering and to conquer. It is my firm conviction that we are suffering untold loss by not having more hymns of our own. I mean hymns written by our own people. We have been singing strange hymns, that were not suited to our needs, or did not enter deeply into our sympathies and our lives as a peculiar people. The strange fire of baalistic melody has tickled many an ear and carried away our hosts to feast upon the literary husks of a frivolous sort, and we are left to-day without one of the most necessary things for the progress of the church. What was the mighty impulse behind the ministry of John Wesley and his co-laborers, by which thousands upon thousands were brought under the saving influence of the gospel? Was it not the mighty power of Charles Wesley's hymns? What made the Presbyterian movement in Scotland such a mighty wave as to sweep before it the hosts of opposition? Are not Thomas Ken's hymns and others of his day responsible for much of it? And what of Luther and Lutheranism? What of Moody and Sankey, of F. P. Bliss, of R. A. Torrey? Take the song part out of their work and what would it mean or effect? Coming back to our own church. While centuries ago the woods and caves and even dungeons resounded the praises of the persecuted people unto God, and there is a rich and varied collection of the hymns they wrote and used in the old "Aus-

bund," one does not even hear an echo of those hymns except in the Old Order Amish congregations where the German language and these hymns are still used.

The Mennonite church in the last 150 years has almost forgotten to sing. I mean that kind of hymns that fills the heart with zeal and courage for God and the soul with fire for the cause of the Master. There was a long period when the pendulum swung to the opposite extreme to that of the fifteenth and sixteenth centuries, and what was the result? Death and almost death. Then we began to borrow. The church in this country has not yet entirely passed through the transition from German to English, and while on the way we borrowed songs from our English co-religionists, sometimes discreetly, sometimes very unwisely, and we have now in use a mixture of sacred with our profession. The compilation of new hymnals has been a great step in the right direction, and it is to be hoped that we will keep on going. We have many splendid hymns, for which we are indebted to Methodists, Presbyterians, Catholics, Episcopians, Lutherans and others alike, which goes to show that song is one of the highest inspirations of the human soul, rising in its pure state above the narrow confines of dogmatic theology into the pure realm of faith and love, the true essence of Christianity. But our hymnology is far from complete. These outside hymns do not supply all our needs, and therein lies a weakness and a danger, for the overlooking of which the present generation is responsible. To our noble young people, whose zeal is unquestioned, whose devotion is characteristic, whose soundness in doctrine is a cause for adopted mother tongue has been amply proven, falls a duty that if faithfully performed will minister to the needs of the church as few things of to-day will. The duty lies in the writing and consecrated use of a church hymnology that will make it as characteristic, in its way, and as useful to the church in this day, as were the psalms of David to Israel or the hymns of the Anabaptists to their religious activity in the centuries gone by.

## THE GREAT HYMNS OF THE CHURCH.

A list of thirty of these is given by the Western Christian Advocate, with the statement that these thirty appear in eighty per cent. of the hymn-books of the Christian churches. We give the list below, adding the name of the author to each:

Rock of Ages, cleave for me.—Toplady.  
When I survey the wondrous cross.—Watts.  
Jesus, Lover of my soul.—C. Wesley.  
All praise to thee, my God, this night.—Thos. Ken.  
Jesus, I my cross have taken.—Kehle.  
Awake, my soul, and with the sun.—Bliss. Kennett.  
Hark! the herald angels sing.—C. Wesley.  
Abide with me; fast falls the eventide.—Lyte.  
Jerusalem, my happy home.—Baker. (?)  
How sweet the name of Jesus sounds!—J. Newton.  
Nearer, my God, to thee.—Mrs. S. F. Adams.  
From Greenland's icy mountains.—Fletcher.  
O Lord, our help in ages past.—Watts.  
Jerusalem the golden.—Cluny.  
Hail! He comes with clouds descending.—C. Wesley.  
Jesus shall reign where'er the sun.—Watts.  
Glorious things of thee are spoken.—J. Newton.  
Hark! the glad sound! the Savior.—Doddridge.  
Come, let us join our cheerful songs.—Watts.  
All hail the power of Jesus' name.—Perronet.  
Hail to the Lord's anointed.—Montgomery.  
Oh, worship the King!—Robt. Grant.

Christ the Lord is risen to-day.—C. Wesley.  
Guide me, O thou great Jehovah.—Williams.  
Just as I am without one plea.—Elliot.  
God moves in a mysterious way.—Cowper.  
Jesus, the very thought of thee.—Bernard.  
Children of the heavenly King.—Connell.  
There is a land of pure delight.—Watts.

## BIBLE HINTS.

I. Cor. 14:10. The only musical voice that is pleasing to God is that which is consecrated to his service. "Take my voice, and let me sing—Always, only, for my King." The God-given gift of song has been used by Satan to lead people astray instead of leading them to God. What significance has your voice?

I. Cor. 14:15. Note the difference between spirited (and possibly Spiritless) singing and singing with the spirit. If the voice alone is engaged out the spirit of a song or the understanding of the hearer is not reached, it is unfruitful. People come to church for spiritual benefit, as a rule. How distressing, when listening to a hymn or some selection of sacred music, if nothing but the human soul back of it to give us the intelligent modulation suggested by the words or the theme, is not even equal to the bleating of a sheep or the lowing of an ox. A friend, after listening to a "voice" that was supposed to be highly trained, made the disappointed comment: "It is a beautiful voice, I suppose, but I could not understand about." I wanted to know what it was all the words. I might with equal appropriateness have said, "In the church I had rather sing five words with my understanding . . . than ten thousand in an unknown tongue," so far as the average listener is concerned.

## ILLUSTRATIONS.

The historian Pliny tells us that the early martyrs sang hymns in their secret worship. Indeed, there are a number of instances on record where the meetings of the Christians were discovered because of their use of hymns. We have one case on record where a spy who had become aware of the meeting place of the Christians, was so enraptured by their sweet hymns and the spirit in which they sang them, that instead of informing on them he himself remained to listen to the gospel preaching and the singing and was converted and afterward sealed his faith with his blood.

"Sing it again!"—A young man was lying in the hospital sick unto death. The nurse, a Christian young woman, seeing that the end was near, asked him if he could do anything for him. "When I was a boy," he said, "my mother used to sing, 'Early, my God, without delay,' and she used to ask me if I would not follow the appeal of the hymn and become a Christian in my youth. Can you sing the hymn?" Thus encouraged, the nurse with subdued voice began to sing the beautiful hymn, and when she had sung the last stanza the young man said, "Oh, sing it again!" She did and while she sang the language of his praying mother rose in his mind and brought him to true penitence, and before the few remaining hours of his life had passed by he had found the Savior precious to his soul and died with the music of his mother's favorite hymn upon his lips.

## SUBJECTS FOR TALKS OR ESSAYS.

1. Use and abuse of music.
2. How can we improve our church music.
3. A few hymns and their history.
4. The value of song.

## Young People's Department

Morris B. Holmes, a young man who was hanged in Pittsburgh, Pa., for fatally stabbing Nancy Miller a year ago, gave a last sad warning to all young men to shun bad company and whiskey. "We do not justify capital punishment, but we do feel impressed with the fact that so many young men in the past years have from the prison bars or the gallows sent this same message of warning to their fellow-men. 'My son, if sinners entice thee, consent thou not.' 'For the way of the ungodly shall perish.'"

By the significant vote of 16 to 3 the Chicago school board has forbidden the existence of secret societies, called fraternities, sororities, and the like, in the public schools of that city. After Sept. 1, when the next school year will begin, expulsion will be the punishment for such as belong to such orders. Efforts were made to "regulate," "reform" and otherwise "improve" these societies, but after various experiments continuing through several years, the almost unanimous conclusion arrived at is that the secret societies in schools are positively harmful to the intellectual and moral phases of public education, and that they are subversive of school discipline and school standards, and the movement against them has become general. What of similar kinds of fraternities among older boys—and girls—who have grown far beyond public school age? So far as the moral and intellectual influence of many of them is concerned, one need but read the reports of their doings in the daily papers, or hear the verbal accounts of their "times" from the members themselves to arrive at a pretty fair conclusion.

After careful investigation into the causes of the fire and the fearful loss of life at the school in Collinwood, Ohio, two weeks ago, the report states that the fire was caused by an overheated pipe in a closet under the unprotected stairway and that there was an obstruction in the shape of deep ash from getting out promptly. Added to this the fact that the doors opened inwardly, and that the rear exit was closed and fastened, the testimony shows a shocking amount of negligence and indifference by the authorities for the children placed into their care. But the awful calamity has brought to light the fact that many school buildings in large cities, where building inspectors are supposed to see that buildings are put up with a view to insuring safety, are not much better, if at all, than was the school building at Collinwood. But the catastrophe at Collinwood will cause a great many improvements to be made. This is another striking illustration of the enormous cost at which the lagging feet of our boasted "civilization" are impelled to take forward steps in the way of really improved conditions for the comfort and welfare of humanity. The way of all advancement seems to be destined to be literally bathed in blood and tears.

The statement made not many years ago and then considered fabulous, that the time was not far distant when steamers would make the trip across the Atlantic Ocean in less than five days, and when they had sailed less than a week when came early near to being verified last week when from Sandy Hook Lightship to Daunt's Rock, Ireland, in five days and five minutes. It now looks as if any trip of that new marvel of aquatic speed or her sister ship, the "Lusitania," might come within the five-day limit. When our forefathers came across the water in the little sailing time called ships, "thirty days across" was considered a very good trip. Some were on the ocean sixty and even ninety days, and some never reached shore. Some were blown far out of their course, landing at various points between Cape Cod and

Florida, and one vessel, destined for New York, is known to have been carried to the West Indies. All these facts indicate the advancement made in the temporal affairs of men. In spiritual things the world has not kept pace with temporal. "The children of this world are wiser in their generation than the children of light." That is, they put forth more concentrated effort, more organized, systematic, result-producing activity in their labors than do the followers of the Lord. The attainments of men in temporal things should spur Christianity to greater, more self-sacrificing effort for the cause of Christ.

In an excellent address delivered in Chicago last Friday, Pres. Wilson of Princeton, whose experience as president of one of the largest universities in the land qualifies him to speak with authority, expressed himself strongly against secret societies in high schools. His conclusions are based chiefly upon personal observations and his own experiences as a teacher. He has substituted a preceptorial system to direct the reading and guide the intellectual interests of the student outside of the regular courses of study, by which an excellent moral influence is exerted upon the life of the young. The primary duty of the college, he said, is not to jam information into the student, but to train their minds to think clearly and exactly, to require and weigh evidence before forming conclusions, to rise above narrow, personal or class prejudices, and take large, high, human views of things. For such work, he rightly claims, a student is poorly equipped to enter into a university when his mind and habits have been developed through the secret societies in high schools along the lines of snobbery, class distinctions, shallow and flippant notions, and aversion to hard, systematic study. If the schools of any grade do not help to give young people discipline, a sense of responsibility, a love of justice, a bent for the serious aspects of life, they fail in their mission and are a hindrance rather than a help to real civilization.

For the Herald of Truth.

## A WARNING.

By D. F. Lehman.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise" (Prov. 23:1).

Not long ago a man, residing not far from the writer's home, died of delirium tremens. He suffered the worst horrors that human flesh is heir to. He was thirty-three years old—just in the very prime of manhood's days—and leaves a wife and one child to mourn his awful death. He was a member of one of the many lodges now existing and it is said he was hurried by the brethren of that organization.

During the last night of the poor sufferer's life it required the best efforts of four strong men to care for him, and his ravings were such as to bring terror to his attendants. At times he imagined that he was being slashed into pieces by men armed with knives. At other times he thought he was lying upon a heap of writhing, hissing, venomous serpents, and his struggles and cries for help were most pitiful and terrifying. But the worst of all was toward the last when it seemed as though the wretched man was struggling with the demons of hell itself, which made the cheeks of strong men blanch, and so terror-stricken were the attendants that they almost lost their strength and became powerless in rendering assistance to the sufferer.

The wretched man imagined that he had descended into hell and was struggling to free himself from the clutches of Satan. As he became weaker with his struggling he begged God to rescue him from this awful place and put him back upon the earth once more, that he might proclaim to the world the horrors of hell, and

warn the people that men might live for God and avoid such a awful condition.

At last the sufferer's mind cleared, so that he recognized his friends, and he begged them to be kind to his wife and child and care for them; and then the curtain that shuts out the future quietly descended before his weary eyes and the end was as one sinking into a peaceful sleep. He awoke again when the great trumpet of God at the last day shall sound, and the dead shall arise and stand before God, to be judged according to the deeds done in the body, whether good or bad.

The above is a true incident, and was sent us by one of our brethren, with the request that it be published and circulated as a warning to the young men of our land and to all who may stand in the way of temptation by this alluring destroyer of human souls, and our prayer goes up to God with earnest pleadings that the young men of the land, the young men of the church, the young men of our own families and the families of our friends and neighbors may be kept and saved from this terrible curse of the intoxicating cup.

Remember the words of Solomon, "Look not thou upon the wine when it is red"; for "at the last it biteth like a serpent and stingeth like an adder" (Prov. 23:31, 32).

## SAY IT NOW.

If you have a pleasant word, say it—Say it now. Don't wait till morrow comes. Say it now, that precious word of comfort and cheer for which the hardened heart in sorrow longs. If you have a pleasant thought, sing it. Voice it loud that all the world may hear. If you will, perhaps the morrow may not dawn. But sing it now, that blessed word of cheer.

Hearts are longing for the words you do not utter, Hearts are longing for the smiles you never gave. Do not hesitate to hear the precious message. For somewhere there are souls who have been down, somewhere there are hearts bowed down in sorrow. Waiting for that message from the heart. Do not wait, but send it with your blessing. With the blessing that true sympathy imparts.

## DEATHS.

Greider.—Andrew Greider, of near Silver Springs, Lancaster Co., Pa., died Feb. 25, 1908, in the 76th year of his age. In 1859 he was married to Susan Hershey (a sister to Mrs. Jos. S. Lehman of Lancaster City, formerly of Elkhart, Ind.), who survives him. The following children also survive him: John and Anna (wife of C. C. Shoemaker) of Freeport, Ill.; Susan (wife of Clayton Chiles) of Elkhart, Ind.; Susan (wife of Clayton Chiles) of Elkhart, Ind.; and Abraham of Silver Springs; Benjamin of Rheims, and one sister, married to Jacob Hostetter of Florin. Funeral was held on Saturday, Feb. 29. Services at the house by Henry B. Longenecker, Jacob N. Brubaker, J. B. Good and H. Kauffman. Buried at Silver Springs. He was a faithful member of the Mennonite church. Peace to his ashes.

Miller.—Jacob J. Miller was born in Holmes Co., Ohio, Sept. 22, 1830. He was united in marriage Sept. 10, 1847, with Sarah Gruber of Indiana. He united with the Mennonite church in 1854 and remained faithful to the end. He suffered for nearly a year of heart trouble and on the morning of the 24th of Feb., 1908, he passed peacefully away at the home of his son-in-law, Arch Carper, in Moutville Twp., Cass Co., Mich.; aged 77 y., 3 m., 2 d. His wife, a good brother, three sons and four daughters survive him. A neighbor said of him, "Mr. Miller was one of our most respected citizens, and will be sorely missed by his many friends." Funeral on the 27th at the Barker St. meetinghouse; services by A. S. Cripe in English and German from Matt. 24:44. He was known, safely beyond Jordan's roll, he lives for ever with his blessed Jesus, the lover of his soul.

Stoltzfus.—Jonathan L. Stoltzfus was born May 21, 1848, in Union Co., Pa., and died Feb. 19, 1908, in Decatur Co., Kan.; aged 59 y., 8 m., 22 d. He was married to Lydia Esch, June 13, 1867. In the spring of 1883 he with his family moved to Pennsylvania to Brown Co., Kan., where he lived for three years. They then moved to Lyon Co., Kan., where he lived the remainder of his life. He was troubled with heart disease for nineteen years. He passed away very suddenly. He was up and around to the day of his death, although

## HERALD OF TRUTH

Thursday, March 19, 1908.

J. F. FUNK and A. B. KOLB, Editors.

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The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. Canada.
17. Pacific Coast District.

sometimes not feeling very well. The day before his departure he was out with his son Amos, hauling straw, and said he was feeling better than he had for some time. The next morning, however, before daylight the death messenger had called him away; but we mourn not as those who have no hope, as we believe he was prepared to go. He leaves a sorrowing wife, four children (four having preceded him to the spirit world), nine grandchildren, one brother in Ohio and one sister in Pennsylvania to mourn their loss. The funeral services were conducted on the 16th by N. E. Roth of Seward Co., Neb., from John 11:24, "For the father, though he has sent us and we feel our affliction deeply, but the Lord gave and the Lord has taken away; blessed be the name of the Lord."

**Zook.**—On Feb. 21, 1908, near Ronks, Lancaster Co., Pa., of a lingering illness of cancer, Elizabeth, wife of Jacob L. Zook, passed peacefully to her rest, aged 57 y., 1 m., 12 d. The funeral was held on the 24th. Services were conducted by Pre. Daniel and Henry Stoltzfus. Her remains were laid to rest in Belle's cemetery near Ronks. She is survived by her husband, one son and three grandchildren; also by her aged parents, who greatly feel the loss of their loving daughter. She also leaves a host of sorrowing friends. Many were assembled to show their last respect to the departed friend. She was held in high esteem not only in the community, but everywhere. She was a faithful member of the A. M. church for many years. She always had a willing heart and helping hand when able to do so. She was truly a fair example. May the Lord comfort all sorrowing friends. We weep not for her trials are over and her race is run. God grant that we may rest as calmly when our work like hers is done.

COR.

**Yoder.**—Christian S. Yoder was born April 21, 1845, in Lagrange Co., Ind., where he lived until 1865. He was united in marriage with Maria Miller of Lagrange Co., Ind., Jan. 28, 1864, and lived in matrimony 44 y., 27 d. He was a faithful member of the Township Amish church. Some years ago he was called to the office of deacon and served his church faithfully until death. He was very highly respected by all who knew him. He was afflicted with that dread disease consumption, with which he suffered for some time, and on Feb. 25, 1908, he passed quietly to his eternal reward, aged 62 y., 10 m., 4 d. Funeral services were held on the 28th at the Emma Mennonite N. H., where a very large concourse of people met to pay the last tribute of respect. Services were conducted by John Hostler and Jonathan Troyer in German and A. S. Cripe in English. Buried in the Christian Miller burying-ground. Peacefully reposed.

**Kaufman.**—David Kaufman was born in Buffalo Valley, Pa., Feb. 3, 1846; died Jan. 28, 1908; aged 61 y., 11 m., 25 d. In 1849, as near as we can tell, he went with his parents to Lawrence Co., Pa., and resided there until death. He was married to Catharine Zook in December, 1870, who survives. To this union were born eight children (one son died in infancy) and fifteen grandchildren, of whom fourteen survive. He was a faithful and consistent member of the Amish Men-

## HERALD OF TRUTH.

nite church. Funeral services were conducted by Jonathan Lantz in the German language and by David Lehman of Columbiana, Ohio, in English. Text, 2 Cor. 5:1.

**Harshbarger.**—Rudolph A., son of John H. and Elsie Harshbarger, died at Mariawana, Pa., on March 2, 1908, after an illness of three weeks, which ended with an abscess on the brain; aged eleven years, less one day. Rudolph was one of those boys who possess a quiet and manly disposition, and was a very useful boy in the home. He will be missed in the Sunday school, as he had much interest in the study of God's word. Services conducted by Michael Yoder in German from John 14:1, 2, and John E. Kaufman in English from 2 Kings 4:26, last three words. "It is well." He was much respected and much sympathy was extended to the parents, which his many friends proved by crowding the house. His school teacher with all the pupils followed him to the house of worship. A precious one from us has gone, a voice we loved is stilled; a place is vacant in the home, which never can be filled. I. H. B.

**Shirk.**—Henry G. Shirk died Feb. 29, 1908, at his home near Churchtown, Lancaster Co., Pa., aged 63 y., 4 m., 5 d. He was a member of the Mennonite church for over forty-two years and an earnest worker in the church and Sunday school. He leaves a widow and six sons and a large circle of friends to mourn a beloved one. Funeral on March 2. Services were conducted by Benj. Weaver and I. B. Good. Text, Rev. 14:13. Interment at the Weaverland graveyard.

**Crumleigh.**—John Crumleigh died March 6, 1908, at the Mennonite Home, Lancaster Co., Pa.; aged 79 y., 4 m., 21 d. Bro. Crumleigh came to the Home from Mechanicsburg, Cumberland Co., Pa., about four months ago.

**Contributions Received by Mennonite Pub. Co.**—From a Brother for India Mission, \$1; D. B. Laufer, for India Mission, where most needed, \$2; S. S. at Elizabethtown, Pa., per Minnie Stauffer, for support of an orphan, \$15.

**THE MENNONITE HOME, LANCASTER, PA.**  
Report for February, 1908.

**Contributions.**—J. C. Leaman, 3 dozen oranges; Isaac Miller, stewed apples; Mennonite Publishing Co., two copies each of the Herald and Words of Cheer for one year; Elizabeth Lapp, dried corn and dried beef; Magdalena Glick, beans and canned tomatoes; Anna M. Grubbs, \$10; Cyrus R. Witmer, \$1; Harry S. Witmer, \$1; Rena Wilmer, \$5; John Buchwalter, \$1; John L. Lapp, \$2.

**Services.**—Feb. 2, N. H. Mack, Daniel Gish and Isaac Harshbarger filled the regular appointment. Text, Phil. 2:9, 10. Jacob N. Brubaker and Franklin Kreider filled the appointment on the 16th. Text, Phil. 3:13, 14. We had Sunday school regularly.

The health was fair. We had about fifty visitors during the month of February.

Gratefully acknowledged. A. K. DIENER.

## PREFACE BROTHER AND SISTER.

We are in need of a working manager. Must be honest, sober, able to handle machinery, plumbing, and a good manager of help, not afraid of hard work and long hours if necessary. A permanent position and good wages, with advancement to the right party.

We also need a lady to take charge of our office work. Our church is small here and will appreciate the encouragement of a brother and sister which we prefer. If interested, apply at once.

Musselman Canning Co., Biglerville, Pa.

## LANDS FOR SALE IN OLD MEXICO

## 300,000 Acres in One Body

Most persons who do not doubt, have read my correspondence in the Herald of Truth. I have made arrangements to start a Mennonite colony in the settlement of Teruel, in Tepic, Old Mexico. The land is nearly all good farming land, well watered and fertile. The climate is healthful, and all kinds of crops raised in the North will do well here besides many tropical fruits. Good railroad facilities; taxes low; abundance of fine timber, and grass abundant. The Government promises the settlers protection of property and also promised to reserve 36 sections for Mennonites; and when a sufficient number have settled for the settlement, a suitable house of worship for the settlement. The land sells at \$2.75 per acre after March 1, 1908. There will be no taxes until the land is paid for. The buyer sets a bond for title on the first payment. Please send for application blanks, which you will fill out and return to me. Address all correspondence to

E. B. SHUPE, Agent,  
Columbus, Kansas.

March 19, 1908.

## NEFF'S CORNER

In January, 1907, over a year ago, Bro. Edward H. Webber of Little, Pa., made an investment in New Mexico through me. He has had plenty of time to decide whether or not it is safe to do business with me. Recently a friend and relative of his asked his advice as to a good place to invest some money. Bro. Webber referred his friend to me. From him I have just received a letter of inquiry and by return mail sent him one of my little folders, "New Mexico Investments." I will send you one if you like.

JAMES M. NEFF, CLOVIS, NEW MEXICO.

## Sunday School Supplies

**Sunday School Lesson Helps for Advanced Classes**, on the International Lessons, published in English and German. Edited by Blah. S. F. Coffman. Especially arranged for both teacher's and pupil's use. The most comprehensive work of the kind. Price, 10 cents. Sample copies free.

**Primary Sunday School Lesson Helps.**—Two pages are devoted to each lesson, one page containing the text of the lesson, with practical suggestions for the teacher, questions, answers, etc., and the other, the lesson story. Several pages are devoted to blackboard illustrations of all the lessons, with a short description of each. Very practical and helpful to primary teachers. Prices: 1 copy, one year, 15c; 6 or more copies, one year, per copy, 8c; 6 or more copies, three months, per copy, 25c. Sample copies free.

MENNONITE PUBLISHING CO.,  
ELKHART, IND.

## CANCER

Cured without surgery or pain. My wife, Mrs. M. J. K. was cured of CANCER, Chronic and Malignant disease, and how they can be cured at home quickly and at small expense. References: Patients cured in every State and Territory, ministers and bankers. Address: Dr. J. S. Funk, Elkhart, Ind.

## St. Joseph Valley Bank

Next Interest Period in our  
Savings Department

begins March 1st. Open an account with us now. Savings Banks insured and interest paid on money deposited therein every four months.

Your money is always available in cash upon demand if deposited with us.

## No Notice

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WALTER S. HAZELTON, Cashier.

## HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MARCH 26, 1908.

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**NOTICE.**—All matter intended for publication should be addressed HERALD OF TRUTH, All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

## EDITORIAL NOTES.

Important issues are pending. Watch for them in our next number.

The victories of peace are victories acceptable and pleasing to God.

To forgive from the heart and exercise charity toward friends and enemies are two of the lessons of life that are hard to learn even for a great many Christians.

The Mennonitische Rundschau, our German weekly, last week contained thirty-six correspondences from different states and countries; among them were interesting letters from Canada, Russia, Siberia and Asia.

The Bible is full of instances showing us how willing God is to forgive all who come to him with penitent hearts and are willing to turn away from their sinful ways and submit themselves in willing obedience to Jesus Christ and his word.

We are informed by telegram this morning (March 20) of the death of Sister Catharine Swartley, widow of the late Bro. George Swartley of Doylestown, Pa. She has been in feeble health for some time. She was a sister of J. F. and A. K. Funk of Elkhart. Obituary later.

In some localities among our Russian Mennonite brotherhood there has been a dearth of interest for Sunday schools. In some congregations the movement is still opposed. However the movement is being more and more favorably considered. Blah. Isaac Peters' strong articles showing that the Sunday school is so old an institution in our church that the time of its origin reaches far into the misty past, have done much toward awakening interest in conservative minds and congregations, and causing them to look at the matter in a new light.

Do not set too high an estimate upon yourself, your abilities, your advanced attainments in Christian life or your superiority over others. The word of God teaches us to esteem ourselves higher than ourselves, but many of us esteem ourselves higher than others. The first agrees with the teachings of Jesus, the latter is an imitation of the Pharisee who thanked God that he was not like other men, nor as this publican. Jesus condemned the Pharisee, but justified the publican. Truly, God does not judge after the outward appearance, but looketh upon the heart. Lord, preserve us from egotism, self-exaltation, pride and Phariseism.

Bro. George Lambert of Elkhart, Ind., is making active preparations for his contemplated trip to Europe and the Orient. He expects to visit the Mennonite churches in Germany, Switzerland, Holland and Russia, which will occupy some four

months, after which he will go on to India and other localities, where he will take in all the Mennonite and probably a number of other missions. If the Lord will, he will leave about the first of May and probably will be accompanied by several others. Before sailing from New York, he expects to visit a number of our Mennonite congregations in eastern Pennsylvania. This will be his fourth trip across the ocean.

To be a true Mennonite is to be a true Christian. To be a true Christian is to be a newborn child of God, filled with the Holy Ghost and possessing a Christian charity that will esteem others better than himself; that will look upon the things of another as well as upon his own; that will regard the rights of others and see that they shall have justice done them just as well and with the same jealous care that he considers his own interests and sees that his rights and privileges as well as his possessions do not suffer. The true child of God, i. e. the true Mennonite, will give full measure, will pay an equitable price for his purchases, will pay in his dealings rather give a little more than common justice demands, will go the second mile when necessary, will exercise charity toward all men, allow himself to be defrauded rather than defraud another, will do good to all men, will love God supremely, and he so fair and upright in his dealings with his fellow men that you never need fear of being betrayed, deceived or overreached in a deal. If he is your friend, he will be a friend indeed; he will ever be with those who possess, practice and think on the things the apostle refers to in Phil. 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—F.

We learn from various sources that a considerable interest seems to be manifesting itself in different sections among our Mennonite people regarding colonization in the South; that in the southern parts of the United States, instead of going to the more northern sections, that have been opened to settlers in the recent past, Texas has been for some time an important objective point and considerable progress has been made toward the establishing of a Mennonite colony there of some magnitude. We see no reason why our Mennonite people should not avail themselves of the opportunities afforded them in the South, as well as in the North, and appropriate unto themselves some of the good, productive lands in the South and enjoy its advantages, as well as those of our more northern localities. There are certainly some important advantages to be enjoyed in the South which cannot be enjoyed in the more northern portions of this country and Canada. There may be other advantages in the North that make these countries preferable to those in the South to some persons, but altogether, looking from a temporal standpoint, the South would in many ways be preferable to others, and from a spiritual standpoint we believe our non-resistant people will find not only temporal advantages, but grand possibilities in church and missionary work. There are numbers of people in these Southern districts who are also in if not altogether, strangers to the doctrines and

teaching of the word of God as taught in the gospel, and for them the Savior died, and also included them in the great commission, "Go ye into all the world and preach the gospel to every creature."

## PERSONAL MENTION.

Bro. J. M. Shenk of Denbigh, Va., with his wife, youngest son and daughter, is visiting in his old home in Allen Co., Ohio.

Bro. S. B. Wenger, who resided in Goshen during the past year, has again moved back to his former home in Keokuk Co., Iowa.

Pre. H. G. Anglemeyer of Blooming Glen, Bucks Co., Pa., we are informed by the Harleysville News of last week, is seriously ill at his home.

Bro. L. J. Burkholder of Markham, Ont., held a series of continued meetings during the latter part of February and the first week in March, in which twenty-five persons confessed Christ.

Pre. Samuel H. Baumgartner of Indianapolis has compiled a history of the Baumgartner family, which will be printed in the Witness office at Berne, Ind. It promises to be an interesting book.

Jacob M. Cover and family of Goshen, Ind., have sold their home to Sister Anna Weaver and are making preparations to move to La Junta, Colorado. We hope they may enjoy their future home in the West.

The Mennonite congregation in Comanche Co., Kan., is still growing by families from other parts settling there. Five families have recently moved in to join the little band already there and to assist in the work.

Bro. Geo. Lambert of Elkhart spent Sunday, March 22, with the congregation at Berne, Ind., and preached to the congregation there at the regular appointment. He is getting ready for his trip around the world.

Bro. E. M. Detweiler of Calla, Ohio, recently visited the congregations in Holmes county and held meetings in the Longenecker congregation and also in the Union Hill M. H. There were two confessions at the first-named place.

Bro. John Hysenga, of the Holsteman congregation, Elkhart Co., Ind., preached two very impressive sermons to the congregation in the vicinity of Dinuba, Calif. Bro. Hysenga, we are glad to learn, is improving in health since he is in California.

Bro. Jacob Hershey of Little is conducting a series of meetings at the East Petersburg M. H., which commenced on Sunday, March 15. The meetings are being held in a hall with services at Warwick closed on March 11 with twelve confessions. May the Lord continue to bless the work.

Bro. A. J. Steiner, late of the Blanchard congregation in Putnam Co., Ohio, has removed to North Lima, Ohio, to assist in the ministerial work at that place, while Bro. Henry Smith of Allen county has been placed in charge of the congregation at the Blanchard.

J. S. Shoemaker and wife left home on Monday, March 23, to visit their daughter, Sister Levi Mumaw, at Orrville, Ohio, who at this writing is seriously ill from the effects of a fall down a stairway about a year ago. From there Bro. Shoemaker will go to Seotdale, Pa., to attend a meeting of the Publication Board.

Sister Susie Good of Wolf Trap, Va., who is at present a student in Goshen College, spent Sunday, March 15, in Elkhart, attending services here, and was the guest of Sister Sarah Craier.

Bish. Peter Toews, of the Church of God (Mennonite) of Kleefeld, Man., who has been suffering with bodily afflictions for several years, left home on March 9 and came to Grand Rapids to see a specialist, with whom he took treatment, and we are glad to hear he is rapidly improving. He started out again last week to visit the congregation in the vicinity of Ilaska, Mich.

Bro. M. S. Steiner of Columbus Grove, Ohio, on his way home from Chicago, where he was engaged in evangelistic work at our missions for ten days previous, stopped over at Elkhart in reference to the purchase of the church interests of the Mennonite Publishing Co. by the Publication Board, on Thursday, March 19, and in the evening preached an interesting and edifying sermon to the congregation here.

Bro. J. T. Regher of Hochstadt, Man., accompanied Bish. Peter Toews on his trip for medical treatment at Grand Rapids, and after seeing Bro. Toews in a fair way to recovery, came to Elkhart for a visit to the Publishing House and to get figures for printing some of the writings of Bro. Toews' father. He enjoyed a special visit with the editors and left on the following day (March 18) for home. A year ago the Mennonite Publishing Co. printed a 430-page hymn book for congregations represented by Bishop Toews.

For the Herald of Truth.

## TWO CHURCH PAPERS.

By S. F. Coffman.

The recent developments in the matter of church publications have resulted in the laying of the foundations of an institution owned by the church, and controlled by the church, to publish all the literature of the church.

The steps taken at the General Conference and since then, have been the result of years of deliberation and are the natural outcome of the expectations and planning of the brotherhood. Yet the expectations of the church are not fully realized. The hopes of the majority of the church are disappointed in this that there are yet and will continue to be two church papers after April 1 unless something is done in the meantime to bring about what the church has been praying for and what the General Conference expected, and what is in the power of the church and the Publication Board to bring about—the CONSUMMATION of publishing interests of the church.

According to the reports given by the Publication Board every means in their power was used to bring about the union of the publishing interests. And according to the comments on the reports as they were published in the Herald of Truth, the Mennonite Publishing Co. claims that they were unfairly dealt with by the Publication Board, owing to an inadequate sum (\$8,000.00) being offered them for all of their publications. There was a difference of some \$5,000.00 between the estimate of the Mennonite Publishing Co. on their periodicals, etc., and the estimate of the Publication Board on the same. If there was this difference, was there any reason for it? Was the Mennonite Publishing Co. asking too much? Would not the church be as willing to pay to the Mennonite Publishing Co. \$14,250.00 for their publications as \$1,700.00 for cuts for illustrating the same, making \$15,950.00 for all of their German and English papers and periodicals, when they are willing to pay the Gospel Witness Co. \$9,837.35 for their part of the church publishing interests? It is true that there is \$5,000.00 difference, but there are

## A FEW THINGS TO NOTICE.

First.—Notice that the Publication Board has purchased a stock of books valued at \$4,942.00. It is admitted by the Board that the church cannot make money enough to sustain its publica-

## HERALD OF TRUTH.

tions without selling books. The Gospel Witness Co. did not sell books, and report a shortage of \$2,324.00 on publications (see Gospel Witness, Feb. 19, 1908, page 747, column 2). The Book and Tract Society sold books and always showed a little margin in their annual reports. In nearly all, if not all, publishing business either advertising or book sales pay for the printing of the papers. But the papers are the medium through which the book business and other business is carried on, and their actual-value is determined by the extent of that business.

Second.—The Mennonite Publishing Co. does not ask the Board to take any stock of books, but is willing to sell to the church their medium of business which represents the value of their book sales and other business to the extent of \$14,000.00. If the new Board requires books and book selling along with their publications, is it unfair to suppose that the Mennonite Publishing Co. consider their publications a valuable accessory to their large book business and other interests?

Third.—The loss of \$2,324.00 of the Gospel Witness Co.'s publications was cancelled. Just how the loss was made up is not stated. The unpaid subscriptions of the Gospel Witness publications were turned over free and these subscriptions will be paid to the Board, which thus receives a donation from the Gospel Witness Co. equal to the amount of the back subscriptions. No doubt there will be some loss to the Board on unpaid subscriptions. The new Board begins business without any financial embarrassment and without having made more than a formal appeal to the church in general for financial aid. Yet it desires the undivided support of the whole church. This indicates that some interested brother or brethren have made up all the losses of the Gospel Witness Co. and donated liberally to the new Publication Board, enabling them to begin the career of the church publishing house.

Fourth.—There is a debt of \$4,080.90 on subscriptions of the Mennonite Publishing Co., for which the Board did not see fit to advance the money. This obstacle may be removed by every brother and sister in the church paying up their honest debts or helping some poor brother to do so. This debt and obstacle is not the fault of the Mennonite Publishing Co., but the fault of the church in general.

Fifth.—The Board did not consider the item of \$1,700.00 for cuts and plates an unfair one. These things are necessary to any illustrated paper, such as the Words of Cheer and Beams of Light.

Sixth.—The Board considered the Mennonite Publishing Co. entitled to \$8,000.00 for their publications. Upon what basis their calculations were made is not stated. If the Board was limited by their financial resources, the church should see that their resources are sufficient for their requirements. The church has been investing and will continue to invest her money in publications and the \$6,000.00 difference in the estimation of the publications should by all means be readily met.

Seventh.—It is evident that there was but little trouble to secure \$9,837.37 in order to start the church publishing house and thus half of the object of the church has been accomplished—she has a publishing house. It would have been a little trouble to secure \$5,000.00 more to buy the publications of the Mennonite Publishing Co., and since more is required would it not be possible for some brother or brethren to respond as readily and heartily with the \$5,000.00, which are yet lacking in order that the church should have been praying for and has been so much concerned about since there have been two papers in the field—the CONSUMMATION of the church publishing interests.

## PAST HINDRANCES.

For many years and frequently during these years the management of the Mennonite Publishing Co. and others interested have endeavored to bring the publishing interest into the church and under her control. Public discussions and private

plans failed to secure the desired end. The one great obstacle was the great financial burden that would have to be assumed in order to secure the entire plant and business of the Mennonite Publishing Co. In earlier years the business might have been secured at a nominal cost, but then the church was not ready for it. It is doubtful whether the Gospel Witness Co. and the Book and Tract Society would have been able to sell for \$9,000.00 after having been in business forty years. The Board acted wisely in purchasing the less costly plant to begin with and thus the question of heavy expenses for equipment was not an obstacle at the present time.

The papers and other literature have continued to be published by the Mennonite Publishing Co. and have been accepted by the church in general. The church has not been so much concerned about the financial success of these literary ventures, but was satisfied so long as the character of the literature was good. There never was a church paper published but that made some editorial blunders or failed to please some one or more people. The editors and managers of every concern have their faults and failures and these things have had their effects in the present movement to some extent. Yet the Gospel Witness pursued a certain policy in its make-up, editorial complexion and tone of its literature, and the Herald of Truth maintains the same tone and character that it has had in years and in which it stood as the representative organ of the Mennonite church. Barring exceptional errors, is there or has there been anything in either the Gospel Witness Co.'s or the Mennonite Publishing Co.'s publications that should banish either from the place they have gained or which they have long held in the esteem of the Mennonite church? Thus these products of the sons and daughters of the church should all be recognized and a hearty welcome into the care and protection of the Board of Publications.

The cost of these publications is now the hindrance. As was stated before, the Mennonite Publishing Co. has on hand and constantly deals in large stocks of books and carries on an extensive business which is made possible only through the medium of their publications. To surrender these, means to them the relinquishing of that much business. The sum of \$14,000.00 does not mean one year's business. It may represent what they would consider the value of the business in five or ten years. The surrendering of the publications represents a financial loss which neither they or any other person would feel they should make up to those for whose interests they stand responsible.

## HOW IT WOULD PAY THE CHURCH.

The investment of \$14,000.00 would eventually repay the church financially. Had the Gospel Witness Co. owned and controlled the stock of the Book and Tract Society and the hymn books they would have had no deficit. It was largely through the Gospel Witness Co. that the Book and Tract Society reached its patrons. Just what profit the Book and Tract Society made in the last year cannot be stated here. The figures are not at hand. The Hymnal Committee had a balance on hand in 1906 of \$2,203.64. It will require a profit of only \$49.00 on books or other business brought to the Board through the publications of the Mennonite Publishing Co. In order to pay six per cent. interest on the amount which they ask for all of their church publications. As long as there are two sources of supply for the church the business will be divided. As soon as the church takes steps to supply all of her literary needs, and all of the business will go to one place and the profits will return to the church treasury according to the aims of the Publication Board.

## HOW MAY CONSUMMATION BE ACCOMPLISHED?

There are, no doubt, some who would say that the new Board only should be patronized by the church and the Mennonite Publishing Co. eventu-

ally would be forced to discontinue their business with the church. This would certainly be uncharitable. The church is not in the boycotting business. It is evident that there are friends of both institutions in the church and whatever is done to injure either institution will injure the brethren and is unchristian, and will neither tend to bring about peace in the church nor bring to pass the consummation of the publishing interests. Both the Gospel Witness and the Herald of Truth have been patronized by the brotherhood and the new paper will also share the patronage of a large part of the church with the Herald of Truth.

The Mennonite Publishing Co. have signified their willingness to turn over their church publishing interests to the Board, and unless some steps are taken to make some arrangements between them there will be some reflection of insincerity either upon the Mennonite Publishing Co. or the Board or upon both. The church must believe that both are sincere in their desire to join their church interests and hence there is a possibility of reconciliation, and each should hold out to the other every inducement to effect a compromise and bring about the desired end. But if \$14,000.00 is the limit for the Mennonite Publishing Co. and \$8,000.00 is the limit for the Board, there is an eternal difference between the two. "Christian charity" should find a means to bridge the abyss.

If the Board cannot see its way clear to take over all of the Mennonite Publishing Co.'s publications, could it not arrange for the present to take over the Herald of Truth, which is the principal church paper, and then take over the other publications as soon afterward as possible? To have the two weekly papers combined would be of inestimable value to the whole church and cause all hearts to rejoice with great joy.

It might be possible for the Mennonite Publishing Co. to eliminate certain items from the list and thus reduce the amount required to be purchased by the Board. The church should not be asked to purchase useless or unsalable material. If such is useless to one publishing concern it will likely be useless to the other.

There is evidently a difference of opinion regarding the value of the publications. It is unfair for one person to say what is the value of another's business. Some might think that because the Mennonite Publishing Co. listed their publications at \$20,500.00 in their first report and later reduced it to \$14,250.00 in order to compromise with the Board, that they were giving fictitious values. And, likewise, since the Board offered only \$8,000.00 at the first meeting and no more at the second, some might conclude that an impossible price had been decided upon. Let charity be used and believe both to be honest, but viewing the proposition from two different standpoints: the first, defending the interests of the stock- and bondholders of the company; the other, the financial investments entrusted to the church. If no other means can avail, let an impartial committee of men acquainted with the printing and book business prove what will be a fair price to pay for the publications in question and let the church stand ready to pay that amount, and the question of publications and publishing houses for the church will be settled and all will be able to rejoice together and abide in love and peace.

THE SPIRITUAL INTERESTS AT STAKE cannot be overlooked. If we expect spiritual fruits and spiritual joys we must take some steps to procure them. The greatest blessings have come through the greatest sacrifices. If the church should be required to pay six or ten thousand dollars to secure peace, would it not be worth that much and more? "Seek peace and pursue it." The church is not buying stocks and bonds, nor is it purchasing utilities or superfluities. It is only investing its funds for the spiritual unity and safety of the church through her publications.

If the conferences of the church are asked to ratify the actions of the Board they will simply

## HERALD OF TRUTH.

express the wish to have the church publications united. The church wants only the one printing office and one paper. If the conferences are asked by the Board to procure and to unite these publications they will be asked to contribute to as worthy a cause as has ever been presented to the church, and may the Holy Spirit so move upon the hearts of all and direct the affairs of the church that this much longed for and earnestly prayed for part of the church's interests may be speedily CONSUMMATED—"that they may be one, even as we are one."—Jesus.

Vineyard, Ont., March 14, 1908.

For the Herald of Truth.

## INSTRUCTIONS FOR BEGINNERS IN THE CHRISTIAN LIFE.

By C. B. Brenneman.

### II.

Thus as we hear God's word preached and read it, and learn of the power of the convicting Spirit, we get a knowledge of our sins and are convinced that we are sinners, both by commission and omission, and now the more we try to think of ourselves as not being quite so sinful the worse we get. As our convictions grow stronger we see more of our sinfulness; yea, we begin to see that in this condition we are entirely unfit for heaven and the world of eternal glory. We see that our sins are many and that they are standing between us and God, barring us from his presence and keeping us out of heaven. Our neglected duties and our unpardoned sins rise up before us as an insurmountable barrier.

The awfulness of our condition and the impassable gulf which separates us from God seem to make it impossible for us to come to the Father and find the blessing, the comfort and the peace we so much desire. The thought that we are so far away from God and barred out of heaven because of neglected duties and unpardoned sins, becomes an awful burden on our hearts and we begin to think and to search for a way of relief—a way of escape, and lo! we see the PROMISES. Ah! the glorious promises of God, and as we behold the goodness and mercy of our Father in heaven we begin to realize more than ever the sinfulness of sin. We begin now to realize how deep in the depths of sin, how low and sinful we are. Our sins now come up before us as an open book, and we begin to cry out, "Oh, sinful man that I am! What must I do to be saved? Oh! what will satisfy God with me? What must I do to become reconciled with God?" And the answer comes from his blessed Word, "Repent and believe on the Lord Jesus Christ." We begin to pray as we never prayed before; and as we pray we remember God's mercy, his patience, forbearance and long-suffering in sparing us, in not cutting us off as cumberers of the ground, and appoint us our portion with the unbelievers. Oh, how thankful we feel! As we see and consider his love, his goodness, and then our own sinfulness and disobedience, and how we have all the while grieved him, it begins to melt our hearts to tears and we become penitent, contrite, humble and submissive, so that God can work with us; we see his mercies are great to us and we begin to believe on the Lord Jesus Christ.

And as our faith grasps and comprehends, in a measure, the love and goodness of God, and we meditate upon these things, it brings us deeper sorrow to our hearts that we have thus sinned against God, and grieved him, and we are now in the second degree or on the second round of the ladder in our rising up out of sin and condemnation and coming to God, namely contrition. And as we again meditate over these things and think how easily he might have cut us off in the midst of our sins, and with the rich man in hell we might have lifted up our eyes, crying for a little water, and even that denied us. Oh! the mercies of God, how good, how full of love and mercy God is and ever has been! blessed be his

name forevermore. It brings a deep, godly sorrow into our hearts, and we are now in a condition that God by the power of his Spirit can make us willing to forsake our sin and turn from our evil ways.

Then as we begin to suffer grief and godly sorrow we begin to loathe our sins, and this leads us to pray yet more earnestly to the Lord Jesus to forgive us our sins, and pardon all our transgressions. We continue to pray, trusting in the Lord and knowing that all our help cometh from God.

Here we remember how Jesus said, "Come unto me," and our hearts are so filled with contrition, so ready to obey the commandments of Jesus, that we involuntarily exclaim, "O Lord, show us what thou wilt have us do." We are now ready for his service, and we pray, "Lord, help us! O Lord, forgive us! O Lord, save us, or we shall perish! O Lord help us to believe!" We are told that "whosoever believeth shall be saved."

Now we are ready to humble ourselves before God which is our reasonable service; we remember here that the Lord "forgetteth not the cry of the humble" (Psa. 102). It is now that the Holy Spirit can use his convicting power upon us, so that we can be melted down to the last degree of spiritual poverty. It is now that we can see our spiritual poverty, our lost and helpless condition in the way that God sees us, and we want to pray, we do pray, but it seems we cannot pray—we feel so sinful, so far away from God the Father, that he does not or will not hear us, and here we are as poor lost sinners, who have grieved God by a life of sin and neglected duties, and what shall we do? We begin to ask some true, devoted Christian, and he replies, "Believe on the Lord Jesus Christ, and thou shalt be saved."

But somehow we still do not feel altogether satisfied—we do not feel, as we think, altogether right. We cannot believe that he will save us in our sins. We renew our searchings in the word of God, and find in 1 John 1:9, that the apostle gives us this precious declaration: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." And again we find in Prov. 28:13, that "whosoever covereth his sins, shall not prosper, but who confesseth and forsaketh his sins shall obtain mercy."

Now as we continue to search the word of God and pray and believe, the thought will finally begin to dawn upon our minds, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In this way we begin to believe and lay hold of the promises of God's word; but what with our sins? The good book says, "With the heart man believeth, and with the mouth confession is made." We are now so ashamed of our sins, so we deem that we want to get rid of them—and here we come to the third step, namely:

Confession.—When we have become tired of certain things that have caused us much grief and sorrow we want to get rid of them, and we will do almost anything that is reasonable to be separated or relieved from them. We are so ashamed of their association that we want to be entirely loose and separated from them, and this is the case with our sins. We want to be separated from them; we want to get them out of the way, so that they may not come up any more and that we may be entirely free from them. This makes us willing now to confess our sins and our unworthiness before God, and the Lord Jesus, and also before men.

This step makes us willing also to forsake sin. True repentance implies a change, a change of heart and mind, and we are now willing that the Holy Spirit shall be the motive power within us; that he shall henceforth be the ruling power within our hearts. We pray, like David, "Create in me a clean heart, O God, a right spirit within me." Give me a clean heart and a willing and obedient mind. (To be continued.)





# YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: SEED TIME AND SOWING. Eccl. 11:1-10. (Consecration Meeting) Sunday April 5, '08

## THE LESSON MOTTO.

The soil, the seed, the cultivation, the harvest, oh, what opportunities, what dangers, what responsibilities, what possibilities! God, help me to be a wise gardener.

## DAILY READINGS.

March, 1908.  
M. 30.—Cultivating the soil. Psa. 139:23, 24.  
T. 31.—Selecting the seed. John 5:39.  
April, 1908.  
W. 1.—Sowing the seed. 2 Tim. 4:1, 2.  
T. 2.—Careless selection. 2 Tim. 4:3, 4.  
F. 3.—How to sow. 2 Cor. 9:6-10.  
S. 4.—Dangerous weeds. Col. 3:8, 9; Jude 8.  
S. 5.—Seed Time and Sowing. Eccl. 11:1-10.

## A PRAYER.

O God, thou hast created me as a vessel to glorify thee, to make known thy goodness and thy mercy. Help me, day by day, and hour by hour, to witness for thee, to reflect thy attributes and to teach thy law by my life. Keep my heart garden free from all weeds of evil and lead me continually, for Jesus' sake. Amen.

## SOWING THE SEED.

Sowing in the morning, sowing seeds of kindness, Sowing in the noontide and the dewy eve; Waiting for the harvest, and the time of reaping, We shall come rejoicing, bringing in the sheaves. Sowing in the sunshine, sowing in the shadow, Fearing neither clouds nor winter's chilling breeze; By and by the harvest, and the labor ended, We shall come rejoicing, bringing in the sheaves. Going forth with seed, sowing for the Master, Tho' the loss sustain'd, our spirit often grieves; When the weeping's over, he will bid us welcome, We shall come rejoicing, bringing in the sheaves.

## A SPECIAL MESSAGE.

Nothing is more plainly taught in the Bible than that we shall reap what we sow, and as we sow, it is a fixed law. The history of nations and individuals adds abundant testimony to this fact. Israel, Babylon, Persia, Greece, Rome, Egypt, all bear the sad record that sowing to the flesh brings a harvest of corruption and death. Likewise the history of many noted individuals adds testimony to the fact. But whether small or great in the eyes of the world, the result is inevitably the same, not because God's word says so, but God's word says it because it is so. God's word bears witness to the truth, even as Jesus did. But it is just as true that "they that sow to the Spirit shall of the Spirit reap life everlasting." This is the first of a series of four topics in which human life is considered as a plant springing from a seed, and in the discussion of the subject the whole series should be borne in mind. The topic outlines for the whole year can be had of the writer (A. B. Kolb, Elkhart, Ind.), upon request with two-cent stamp enclosed. In the natural world the successful farmer and gardener uses much care in the selection and preparation of both soil and seed, the time for sowing or planting and the care and protection of the growing plant or tree, on until harvest time. The natural law in God's world, only a type or shadow of the spiritual, shows the wise farmer's labor to prepare the soil, to get rid of all obnoxious weeds, roots, briars, etc., in the soil, the careful and sometimes two-fold winnowing of the seed, the timely sowing, the watching and tending of the growth, eradicating weeds out of the garden, pruning the young shoots, straightening, weeding, digging, fertilizing with the harvest in view. He is after results, with his plants and shrubs and trees and crops. So is God with us. "That ye bear much fruit," expresses the Lord's concern for the spiritual

welfare of his people. Now, if the farmer does this work of planting in spring, when the year is young, so God wants the seed of eternal life planted in the garden of the heart in the spring-time of life. "Remember now thy Creator in the days of thy youth." "In the morning sow thy seed, and in the evening thy seed, and thou shalt have a surety of harvest, and thine ears shall be full, and thy barn shall overflow, and thy store shall be increased." Note also that in God's instructions regarding sacrifices and offerings, he wanted the young. Now Paul says, "I beseech you . . . that ye present your bodies a living sacrifice." In accordance with the figure shown in the Old Testament, does not this apply with special force to the young? "My son, give me thine heart." "Wild oats" and fools are necessary one to another. No amount of flowers on a young prodigal's coffin can hide the wild oats crop that has been so abundantly sown. The only good that "wild oats" seem to accomplish is to show how foolish some young people are. I know of a Canadian farmer who threatened dire vengeance upon his neighbor for allowing wild oats to grow in his field, while at the same time he allowed the wild oats of a wild and unregarded life to take deep hold of his four splendid boys. He was far more concerned for the soil on his farm than for the sons in his family.

## BIBLE HINTS.

Eccl. 11:6. Before sowing comes preparation of soil. If the seed that is to bring a harvest for eternity is to be sown in the morning, when is the soil to be prepared? At least the evening before. So, as the day or days preceding the sowing become largely responsible in the matter of sowing, so the life or lives preceding those who follow us are equally responsible for the harvest that shall come to the life or lives that follow us.

Eccl. 11:9. What a joyous time youth is! The youth-adulthood life is truly deplorable. Comparatively few are without some kind of joy, happiness or pleasure. But the important question is, "What is the nature of the joy or pleasure?" There are certain kinds of joy and pleasure, so-called, for which there is nothing but regret, sorrow, grief, penitence or perchance remorse in store. Our text seems to speak warningly. For every word, every deed, every hour, accountable, and for the foolish use of "all these things God will bring thee into judgment." There is the plain statement of facts: Sow your wild oats. Make all the excuses for it you wish and play the foolish young Samson if you will, but remember the day of reckoning will come just as sure as death, "and after death the judgment."

## ILLUSTRATIONS.

### Sowing and Reaping.

A Christian gentleman was staying a few days with a farmer, who, though a man of sound sense and many sensible traits, neglected religion. One day the gentleman walked out where the farmer was scattering his seed broadcast in the field. "What are you sowing, Mr. H.?" he asked. "Wheat," was the answer. "And what do you expect to reap from it?" "Why, wheat, of course," said the farmer. At the close of the day, as all were gathered in the family circle, some little thing provoked the farmer—the husband, the father, and head of the family—and at once he flew into a violent passion, and, forgetting in his excitement the presence of his guest, he swore profanely. The latter, who was sitting next to him, in a low and serious tone said to him, "And what are you sowing now?"

The farmer seemed startled. A new light at once flashed on him from the question of the

son, "What!" he said in a subdued and thoughtful tone, "do you take such serious views of life as that, such serious views of every mood, and word, and action?"

"Yes," was the reply; "for every mood helps to form the permanent temper; and every act, but also to form a habit; and habits are to the soul what the veins and arteries are to the blood—the courses in which it moves, and will move forever. By all these little things we are forming character, and that character will go with us to eternity, and according to it will be our destiny forever."

## Parental Duties.

Dr. James W. Alexander wrote to a friend: "As I grow old as a parent, my views are changing fast as to the degree of conformity to the world which we should allow our children. I am horror-struck to count up the prodigal children of pious parents, and even ministers. The door at which these influences enter, which counteract parental instruction and example, I am persuaded is yielding to the ways of good society. By dress, hooks and amusements an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves, like the Bldystone Lighthouse. And I have found nothing else that requires more courage and independence than to raise even a little, but decidedly above the par of the religious world around us. Surely the way in which we commonly go on is not the way of self-denial, and sacrifice, and crossbearing, which the New Testament talks of. This is the offense of the cross ceased."

## Training and Instruction.

Dr. Hagne, in the "National Teacher," thus speaks of the difference between training and mere instruction: "Train up a child in the way he should go, is not merely to give him precepts of sterling worth, or even to exemplify these precepts before him, but it is to connect with all these such a cultivation of all his sympathies, such a discipline of his appetites, and passions, such a control of his conduct, as shall render the practice of what is right and fit habitual in early life. All these 'God has joined together'; let one of them be sundered from the rest, and there is no real training."

## WHAT SHALL THE HARVEST BE?

Sowing the seed by the daylight fair,  
Sowing the seed by the moonday glare,  
Sowing the seed by the fading light,  
Sowing the seed by the solemn night;  
Oh, what shall the harvest be?  
Sowing the seed by the wayside high,  
Sowing the seed on the rocks to die,  
Sowing the seed where the thorns will spoil,  
Sowing the seed in the fertile soil;  
Oh, what shall the harvest be?  
Sowing the seed of a lingering pain,  
Sowing the seed of a maddened brain,  
Sowing the seed of a tarnished name,  
Sowing the seed of eternal shame;  
Oh, what shall the harvest be?  
Sowing the seed with an aching heart,  
Sowing the seed while the tear-drops start,  
Sowing in hope till the reapers come,  
Gladly to gather the harvest home;  
Oh, what shall the harvest be?  
Sown in the darkness or sown in the light,  
Sown in our weakness or sown in our might,  
Gathered in time or eternity—  
Sure, ah, sure will the harvest be.

## SUBJECTS FOR TALKS OR ESSAYS.

1. Home influences.
2. When may a child become a Christian?
3. How cultivate the heart garden?
4. Sowing. How, when, where and why?

# Young People's Department

For the Herald of Truth.

## REST.

By B. F. M. Sours.

O wanderer on the mountains,  
The wild winds blow, and—hark!  
Not far away I hear the sea  
Of hoarse that rave and bark.  
Where shall I flee? Oh, tell me!  
The night is coming down,  
And I am far away,  
From home, or friend, or town.

My brother—Oh, my brother!—  
List to the Voice that calls  
From out the heights above thee.  
From heaven's jeweled walls,  
That Voice would guide to safety;  
That Voice would bring thee home.  
Why wilt thou farther stumple?  
Oh, hark, and cease to roam!

Yes, 'tis the Love o'erhending  
That calls from out the skies,  
Look up, O downcast spirit,  
He bids your hope arise!  
Obedy the call, and listening  
To find his path the best,  
Cast all your care upon him,  
And he will give you rest.

Rest! Rest! Yes, heavy laden,  
Drop all your burdens here,  
And let your burden bearer  
Dry every flowing tear.  
His love is real. Then, weary,  
In sweet repose recline,  
Safe folded, quiet guarded,  
Rest in the arm divine.

Mechanicburg, Pa.

For the Herald of Truth

"BEFORE GOVERNORS AND KINGS FOR MY SAKE." Matt. 10:18.

By Isaac Peters.

In the early part of the 18th century the conqueror Charles XII. of Sweden invaded the kingdom of Poland, and in 1703 besieged the city of Thorn, now in West Prussia, but then belonging to Poland. The people in the surrounding country were compelled to convey provisions into his camp. Among these people were a number of their number was Stephen Funk, the minister of their congregation who had come into this section from Moravia. It so happened that while he was conveying provisions into the camp religious service was being conducted by the chaplain. Bro. Funk listened attentively to the remarks, and jotted down in his note book the Scripture passages referred to by the clergyman. The king was informed of this act, and Funk was summoned into his presence and asked who he was. Funk answered, "A minister of the Mennonite church." The king asked further: "What notes did you take of the sermon, and what was your purpose in doing so?" Funk answered: "The passages of Scripture he used, for my own instruction, and to see if they are correctly applied." The king saw that if they were a Mennonite you do not endorse war. How can you show that war is prohibited? Funk answered: "By the Holy Scriptures." "Very well," said the king, "if you are a Mennonite, you shall preach a sermon in my presence and prove therein that warfare is not permitted. How soon will you be ready for it?" "In a fortnight," replied Funk, "but by the grave of your Majesty, a faithful and consistent member of the Mennonite church and here affliction with patience and Christian fortitude. The funeral was held on Tuesday morning at nine o'clock at the house, with services at the Mennonite meeting house at Elizabethtown. The brethren John Moseman of Lancaster, and B. M. Myer of the Reformed church at Elizabethtown made very impressive remarks from the text Heb. 9:27, 28. Interment in Mt. Tunnel Cemetery.

Miller—Maggie Lena Shafer was born March 12, 1878, and departed this life Feb. 29, 1908; ordered this Mennonite minister to deliver an address on war in my presence, and to prove that war, according to the principles of the Mennonites, and the teachings of the Scriptures, is not permissible. You will all listen attentively, but no one shall undertake to interrupt him." Then he said to Funk, "You are now at liberty to speak."

Hereupon Funk, in the presence of the king and his officers delivered an address on the non-resistance of Christians, in which he showed his position most conclusively from the Scriptures. The king and the others listened attentively. At the conclusion of the sermon the king asked the rest if they had any objections to offer, and when there was a unanimous "No" in reply, he excused them and remained with Funk alone. Then he said to him: "You have given conclusive proof of your position, but it seems to me impossible that all war without exception should be entirely forbidden in the Scriptures." Funk replied: "My lord, king, no permission can be found for it."

"None whatever," asked the king, whereupon Funk answered: "If it were allowed in any case it could only be that in case a king were attacked by an enemy in his own kingdom, he would be allowed to defend himself; but for a king to invade the kingdom of another to conquer and devastate it is not allowed in the holy Scriptures, but is entirely contrary to the teaching of Jesus Christ."

With this answer King Charles seemed to be satisfied, for he well knew that he was looked upon in Poland as an unrighteous invader and that in Funk's words lay an accusation against his course that could not be gainsaid. Notwithstanding this he remained friendly toward the bold Mennonite minister and commanded his men to pay him six ducats for his trouble, but of which he said he received only three. Afterward, whenever Funk came into camp, he was always treated with the greatest respect by the officers. He died in 1707 of the plague.

Henderson, Neb.

## ITEMS.

Lieutenant General Stossel, the "defender of Port Arthur," who was tried by court martial for the surrender of the fort to the Japanese, and sentenced to death, with a recommendation to the Czar, however, that the sentence be commuted to life imprisonment, appealed to the Czar for full pardon, but the Czar ratified the sentence of the court, and Stossel went to prison. So are the subjects of earthly potentates rewarded.

Down in Kentucky, where whisky one time reigned supreme, but has been driven out of a great majority of the counties, tobacco is faring badly these days. The organization that is fighting the tobacco trust and incidentally every tobacco grower not belonging to their organization, continues its work of destroying tobacco, and even killing those who raise a hand against their depredations. Tobacco and whisky are causing some people a lot of trouble.

## DEATHS.

Landis.—Martin K. Landis died at his home in Elizabethtown, on Saturday morning from an abscess of the brain, resulting from a previous injury to his head several years ago. He recently underwent an operation at the hospital as the last resort, though considered at the time hopeless. The deceased was in his forty-sixth year, and is survived by a wife (who was before marriage, Miss Lizzie Leitch) and one daughter. He was a faithful and consistent member of the Mennonite church and bore his affliction with patience and Christian fortitude. The funeral was held on Tuesday morning at nine o'clock at the house, with services at the Mennonite meeting house at Elizabethtown. The brethren John Moseman of Lancaster, and B. M. Myer of the Reformed church at Elizabethtown made very impressive remarks from the text Heb. 9:27, 28. Interment in Mt. Tunnel Cemetery.

Miller—Maggie Lena Shafer was born March 12, 1878, and departed this life Feb. 29, 1908;

aged 29 Y., 11 M., 17 D. On March 14, 1897, she was married to Edward Miller, to which union were born six children, two sons and four daughters, one preceding the mother to eternity. She was the daughter of William and Mary Shafer, residing near Dupont, Ohio. She leaves to mourn her sudden departure a husband and five children, a little baby girl several weeks old, father and mother and two brothers and a sister of relatives and friends. Funeral services were conducted at the U. B. church near Dupont, March 2, A. J. Steiner officiating. So far as we know, Mrs. Miller never united with any church, and we trust this death may serve as a strong warning to the un saved.

Hess.—Elizabeth, widow of the late John Hess, died Sunday, March 8, 1908, at Leola, Lancaster Co., Pa., in the eighty-third year of her age. She is survived by two children, Isaac L. Hess, a missionary in China, and Dr. Amelia Hess of Philadelphia. Her husband and nine children preceded her in death. Buried at Landis Valley Mennonite meeting-house.

Martin.—On March 6, 1908, in Akron, Lancaster Co., Pa., of gripe and stomach trouble, David N. Martin, aged about fifty-two years. He had been a sufferer from this disease for thirty years. He was never married and resided with his father and five sisters. Buried at Groffdale. Services by the brethren Jonas Martin, Kurtz and Wenger. He was a member of the Old Mennonite Church.

Miller.—Bro. Alton Miller was born in Lagrange Co., Ind., Aug. 14, 1873. He united in marriage with Polly Hostetler on the 26th day of May, 1894, and together they shared the joys and sorrows of life until he was called to his eternal reward on March 9, 1908, having lived in matrimony 13 Y., 1 M., 13 D.; aged 34 Y., 6 M., 25 D. He leaves to mourn their loss a sorrowing wife and four children, a loving father and mother, one brother and three sisters, but we trust their loss is his eternal gain. In his sixteen years he united with the Mennonite church and remained faithful until the end. Funeral was held on March 11 at the Shure Mennonite meeting-house where a large concourse of people met to pay the last tribute of respect to the departed brother. Services by Amos S. Grube and Joseph S. Miller. Interment in the Miller burying ground.

Freed.—On March 4, 1908, in Franconia, Monticomey Co., Pa., of agrippe and old age, Bro. William G. Freed died, aged 77 Y., 4 M., 21 D. He was buried on Sunday, March 8, at the Franconia M. H.

Kriebel.—On Feb. 24, 1908, in Lansdale, Monticomey Co., Pa., Sister Sarah, wife of William S. Kriebel, aged 76 Y., 24 D. She had been ailing for a long time. She was a daughter of Jos. and Rebecca Cassel and was the mother of five children, all of whom preceded her in death, two of them having been the victims of fire. Funeral was held at the Schwenkfelder church in Towamensing.

Hartzler.—Morris Leroy Hartzler, son of D. D. and Fanny Hartzler of Smithville, Ohio, died March 6, 1908, aged 2 Y., 2 M., 16 D. He was born Dec. 20, 1905. Buried in Oak Grove cemetery. Funeral services by C. Z. and D. Z. Yoder.

Vanderwey.—Glenwood Vanderwey, only child of John and Alice Vanderwey, was born Feb. 17; died March 2; aged 14 days. Owing to the serious illness of Sister Vanderwey no funeral was held, but will be held as soon as her health will permit. Buried in the Whitehead cemetery. May God comfort the bereaved family. They reside near Napoleon, Ind.

Greider.—Sister Catharine Greider, widow of the late Jacob Greider, died Thursday morning at two o'clock, in her ninety-seventh year. She was born June 7, 1811, in Manor Twp., Lancaster Co., Pa. She was a member of the Chestnut Hill Mennonite church. The following children survive: Mary, Mrs. Solomon Leaman; and Joseph Miller of Hinfelsholm. Mrs. Jacob Habecker and Tobias Greider of Rapho township, and Jacob of Philadelphia. Also 27 grandchildren and 34 great-grandchildren survive. Funeral was held at Silver Spring in the U. B. church. Services by Henry E. Longenecker and Hish. Jacob N. Brubaker officiating.

Witmer.—Christian H. Witmer died very suddenly on Monday morning, March 9. He started out to drive to Columbia and when about a mile from home, it is supposed, he fell from his wagon and then fell off a nearby schoolhouse. The children and teacher gave the alarm and neighbors came and carried him to a nearby house. He was in his seventy-fifth year. He was a member of the Mennonite church. He is survived by his widow and three children: Mrs. Henry C. Greider of West Hempfield township, Mrs. Harry Greider and Clayton of Silver Spring. Funeral was held at Silver Spring on Thursday afternoon. Serv-

## HERALD OF TRUTH

Thursday, March 26, 1908.

J. F. FUNK and A. B. KOLS, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

## Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franklin Co.).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

ices by John Beahere, Henry E. Longenecker and Blah. Jacob N. Brubacher.

**Coverholt.**—Magdalena Overholt was born Feb. 28, 1810, and died in Plumsteadville, Bucks Co., Pa., Dec. 17, 1907, aged 97 Y., 9 M., 21 D. Her husband preceded her to the spirit world at the age of 95 Y., 6 M., 21 D. Grandmother Overholt was totally blind for about forty-five years. She leaves to mourn her death, two sons, three daughters, 56 grandchildren, 36 great-grandchildren and two great-great-grandchildren. We do not mourn for her as those who have no hope. She pleaded much with her Savior during her illness and often called to him to come and take her home to rest. Grandmother Overholt lived a faithful, patient, Christian life in the Mennonite church for many years. Funeral services were held at the Deep Run Mennonite meeting-house, where she was also laid to rest. Peace to her ashes.

L. M.

**Gingrich.**—Kate A. Gingrich, wife Elget, of Buda, Ill., was born near Norton, Tazewell Co., Ill., Aug. 9, 1844; died in Chicago, Ill., March 8, 1908; aged 43 Y., 6 M., 29 D. She was united in marriage to J. J. Gingrich, Feb. 4, 1864, and lived with him in matrimony a little over 24 years. To this union were born eight children, of whom one, Orville C., preceded her. In 1904, to the spirit world. She accepted the Savior and united with the Mennonite church in her early life and remained a faithful member till her death. She suffered a great deal during the few last days of her life. Her affliction was a complication of diseases, of which tuberculosis of the upper bone of one of her lower limbs was the most serious one. During the few last days of her life she often prayed to the Lord to grant her relief from her sufferings. She died in the glorious hope of being with the Lord. She selected for her funeral services the text Ps. 25, especially verse 18; also the song, "I surrender all." She also requested that "Bro. Leary" should preach the funeral sermon. She left instructions to have her children brought up in the ways of right and truth, that they might again meet in the mansions above. She leaves to mourn her death, her husband, seven children, father, two brothers and many friends. Services were conducted at the Home Mission in Chicago by M. S. Steiner, and by A. L. Loran at her home and church near Buda, Ill.

## MARRIED.

**Kauffman—Ament.**—On —, 1908, in Lancaster Co., Pa., by Abraham B. Herr of New Dautville, Harry Kauffman and Laura S. Ament. The young couple will reside in their home near Millersville.

**Grabill—Mishler.**—On March 8, 1908, at the Clinton Brick M. H. near Goshen, Ind., Bro. Francis Grabill and Sister Elma Mishler were united in marriage by Blah. John Garber. May the Lord bless them richly.

**Shrock—Mast.**—On Feb. 8, 1908, Blah. John Gerber united in marriage Bro. Daniel Shrock of Shelbyville, Ill., with Sister Celesta Mast, of the Clinton Brick congregation near Goshen, Ind. May the Lord richly bless them.

## HERALD OF TRUTH.

## CONFERENCE NOTICE.

The Eastern A. M. Conference for 1908 will meet near Archbold, Fulton Co., Ohio, on Thursday and Friday, June 4 and 5. The executive committee and other members interested will meet on the preceding day to make necessary arrangements. All questions should be sent previously to the moderator or secretary. Persons coming from the East, either on the Lake Shore or Wabash railroads, should stop at Wansboro, Ohio, and inform E. L. Frey of said place. Those coming from the West will please stop at Archbold if coming on the Lake Shore. If on the Wabash, stop at Elmira and inform J. D. Wyse, Archbold, Ohio. If any further information is desired, address the above-named brethren—John E. Kauffman, Mattawana, Pa., Moderator; C. Z. Yoder, Wooster, Ohio, Secretary.

Contributions Received by the Mennonite Pub. Co.  
From Pre. C. C. Schertz, Eureka, Ill., for Mission in Hadlin, Turkey, \$2. Mary E. Witmer, Wakarusa, Ind., for India Mission, \$1; for Fort Wayne Mission, \$1; for Chicago Mission, \$1; total, \$3.

**The Passion King.**—By A. R. Kuddell. Published by the Lutheran Book Concern, Columbus, Ohio. 102 pages, bound in fine cloth. Octavo size. A very colorful and inspiring exposition of the fifty-third chapter of Isaiah. A book deserving a wide circulation. For sale at the Mennonite Publishing House, Elkhart, Ind. Price, 40 cents.

**Five Minute Object Sermons to Children.**—By Sylvanus Stahl, D. D. New revised edition, 253 pages, silk finished cloth, gold top, \$1.00 net. Vir Publishing Co., 1304 Land Title Building, Philadelphia. There are but few living authors who have the power to captivate the minds and hold the undivided attention of children while moral and spiritual truths are being unfolded and impressed. Dr. Stahl has this gift in a pre-eminent degree. He captures the city of children by assailing us not only our ears, but eye-gate as well. He appreciates the fact that the nerve from the eye to the brain is eighty times as powerful as that from the ear—that eye-gate opens eighty times as wide as ear-gate, and is, therefore, an avenue of pre-eminent importance in reaching the child mind and the child heart. This is an ideal little book—a classic of its kind. The forty-three little tales are based upon familiar, everyday objects, treated in the fascinating form of parables, and told in such an easy, interesting, and unassuming manner, where the large words are needed to express our thought at any time. This book is not only splendidly suited for the nursery on Sunday afternoons and "mother's hour" around the evening lamp, but it is also invaluable to ministers, teachers and all who would hold the key to the most successful and unassuming of interesting, impressing and edifying the young. It is captivating even to the mind of an adult.

Two great books by Dr. R. A. Torrey, the noted Evangelist and Bible Teacher.

**Difficulties in the Bible.**—A popular, scholarly consideration of the common "difficulties" and alleged contradictions of the Bible. New. 24 chapters. Price, postpaid, 15 cents.

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Mennonite Publishing Co., Elkhart, Ind.

## MEXICO LANDS

If those interested in the Mennonite settlement in Old Mexico will please write to me at once, stating how many acres of land they will be likely to want soon or during the next year, it will serve as a demonstration to the land owners, so they may be able to set apart a sufficient amount for their needs. This land will advance in price every thirty days.

One plan is to buy 160 acres or more at \$3.75 per acre on seven equal payments. One down payment and six deferred payments, one every six months at five per cent. per annum. On the six months no taxes until land is paid for.

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E. B. SHUPE,

Route No. 6, Columbus, Kansas.

March 26, 1908.



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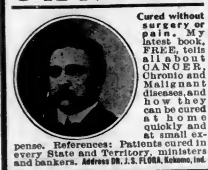
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## HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

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**NOTICE.**—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

## EDITORIAL NOTES.

Our Publication interests.—It will be a matter of deep interest, no doubt, for the readers of our paper to know that during the past week the Herald of Truth and the Gospel Witness have both passed into the hands of the Mennonite Publication Board, and the first issue of the new church paper appears this week under the name of the Gospel Herald. Our publication interests have now been united by a mutually satisfactory arrangement to the previous publishers, and both parties join with a hearty co-operation in the work. Next week's issue will close the mission of the Herald of Truth and the existence of the first Mennonite paper ever published in the English language will pass into history.—F.

Communion services will be held in the Southerly Mennonite meeting-house on Sunday, May 10, 1908.

The fact that both editors of the Herald are away accounts for the shortage in a few departments of the Herald this week.

Address all postal matter for the Gospel Mission at Chicago to A. M. Eash, 2930 Union Avenue, Chicago, Ill. See Titlings in another column.

The Home Conference of the ministers of the district west of Goshen was held at Yellow Creek M. H. on the last Tuesday in March (March 31).

The people in southwestern Pennsylvania were busy last week already in preparing their gardens and sowing early vegetables and the weather was ideal for that purpose.

**Beauty of Self-Denial.**—The beauty of self-denial we all recognize and admire. The trouble with us is in our idea of size. We are looking for large opportunities, forgetting that it is only a life of little self-denials that will fit us for big sacrifices, should the need for them arise.—[Exchange].

"The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:4, 5).

Notice how the wise husbandman plans and prepares for seed time. He knows that without this planning and preparation and finally hard work for many days, there will be no increase. Are we less wise in our spiritual husbandry? Is that the reason why the ingathering is not as hundred, or sixty, or thirty or even tenfold?

In the tidings from the Mennonite Home Mission in Philadelphia the readers will note that the workers expect to move from the present

quarters at the corner of Amherst and Dauphin streets to larger quarters, situated at 2151 Howard street, the last service at the place where the mission has been conducted for a number of years having been held on the 29th of March. May the work continue to prosper at the new mission home.

W. N. Hartshorn, chairman of the executive committee of the International Sunday School Association, informs us that the World's Sixth Sunday School Convention will be held at Washington, D. C., June 27, 1910. This will be the second time the Sunday school forces of the world have gathered on this continent. The first convention was held in London, England, in 1889; the second in St. Louis, Mo., in 1893; the third in London in 1898; the fourth in Jerusalem in 1904, and the fifth in Rome, Italy, in 1907. It is probable that the next convention will be the largest, in point of attendance, of any yet held.

When the apostle Paul says, "For me to live is Christ," he gives us a very significant declaration of what the Christian's life really is. We sometimes say of a man when he is engaged in something he likes, "He is in his element." That is, he is in a work in which he is at home, in which he delights himself, or which he enjoys, and in which he is perfectly happy. So Christian living means living in Christ, which is our reasonable, our natural service, and in this service, if the love of Jesus has been shed abroad in our hearts, we are in our element, because our human nature has been transformed through Christ, and the divine nature has been formed in us, and we now no longer enjoy the sinful things of this world, but heavenly things—our conversation is in heaven; we have set our affections on heavenly things and not on things on the earth, because we are dead unto the world and our lives are hid with Christ in God. Here we enjoy ourselves and are happy. Thus the apostle wants to say, "If I live, I live in Christ; he is my only hope and joy; the only one in whom I delight myself; he is the only one with whom I really feel at home, with whom alone I am happy. I count all things as dross, as perishable filth, unworthy of my love, save the excellency of the blessing and the joy I have in Him who loved me and gave his life for my redemption and salvation." Lord, help us that we may say in the fulness of our hearts, "For me to live is Christ; for me to die is gain."—F.

Just one year ago, March 26, 1907, occurred the fire that swept through the operating departments of our Publishing House, leaving blackness and desolation behind its course. The day will not soon be forgotten. The editors had left early in the morning for a day at the conference held at the Yellow Creek M. H., eleven miles from town, and while we were enjoying a pleasant day in brotherly counsel and mutual uplift, the raging flames spread consternation and devastation. Out of a kindly consideration for us and the brethren assembled in conference, no message was sent apprising us of the fire, and it was not until we had made over half of the return trip in the evening that we had even an inkling of the state of things at home. Never shall we forget the first impression which the first glance at the scene of desolation made upon us. Reversibility,

fire—what next? But God is good. Kind friends in the business world promptly offered all the financial assistance necessary to continue the work, printing concerns in the city promptly and generously offered us the use of their plants, orders for all kinds of work came flooding in, and from the ruins a reconstructed and improved plant emerged, that has been kept busy all the year round, even when during the time of the uncertain business conditions of last fall other concerns were forced to shut down. God has given us a very prosperous year, and the losses incurred by the fire have been to a large extent covered. Although some things were destroyed that can never be replaced we have always felt deeply grateful that no lives were lost. John H. Kormann, one of our linotype operators, will, however, always have a vivid recollection of the fire, for, after seeing that all the rooms were empty of people, he had to pass through a sheet of flame to reach the stairway and was all but overcome by the awful heat which blistered his face and hands very badly. We have not forgotten the many tangible evidences of sympathy, and we pray that God may richly bless those who came to the front with their sympathy and aid and encouragement.

## PERSONAL MENTION.

Sister Levi Mumaw of Orrville, Ohio, who passed through very trying and painful experiences of late, is, we are glad to hear, in a fair way toward recovery.

Bro. David Yoder, of the Holdeman congregation, will move into the Olive district this week and with Bro. Hartman assist in the ministerial charge of that congregation.

Bro. D. S. Weldy and family spent Sunday, March 22, at the home of his parents, Bro. and Sister John Weldy, near Wakarusa, Ind., and attended the double wedding of his two brothers, the youngest of the family.

Bro. John Horsch of Birmingham, Ohio, where he was engaged with Pre. J. S. Sprunger in several capacities for several years, spent a few days at Scottdale, Pa., where he expects to enter into an engagement with the Mennonite Publication Board.

Bro. Geo. Lambert, accompanied by Bro. M. B. Fast, attended services at the Olive meeting-house, Elkhart Co., Ind., on Sunday, March 22. They also visited with several sick persons and sought to give comfort and encouragement to the suffering ones from the word of God.

The brethren J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Daniel Kauffman, Aaron Loucks, Jas. A. Bell and John F. Funk and others were in attendance at the meeting of the Executive Committee of the Mennonite Publication Board at Scottsdale, Pa., on the 25th and 27th of March. The meeting was a very pleasant and harmonious one.

Bro. M. C. Lapp and wife, who left India about six weeks ago, arrived safely in New York on the 18th of March. They left on the 19th for Newport News, Va., near which place Bro. and Sister Hahn, Sister Lapp's parents, live. They will remain there for a month's visit and rest, after which they will come among the Amish and Mennonite brotherhood throughout the country.



Bish. Jacob N. Brubacher of near Mt. Joy, Pa., had the applicants for baptism in his district, numbering 141, met for instructions at Salunga on March 26. Present the Lord for his mercy. Bro. J. F. Funk left Elkhart for Scotland, Pa., on the 25th, having been called there to meet with the Publication Board to consider the merging of the two papers, the Herald of Truth and the Gospel Witness, into the new church paper that is to be launched by the Board in the name of and for the Mennonite church on the 1st of April. Judging by present prospects, the Herald of Truth, which has been so well known for over forty years, will soon be known by the new name, "Gospel Herald," the name by which the merged papers are to be known if present plans are carried out. Further announcement will be made in our next issue. J. A. Bell, general manager of the Mennonite Publishing House, who was likewise called to Scotland, left here on the 26th, and he and Bro. A. B. Kolb proceeded to eastern Pennsylvania on the 27th. Bro. John P. Funk arrived home on Saturday morning.

For the Herald of Truth.  
INSTRUCTIONS TO BEGINNERS IN THE  
CHRISTIAN LIFE.

By C. B. Brenneman.

III.

Oh, for a spirit to deny self, so that I may be able to walk humbly before God! And now that we have repented of our sins and have sought and obtained peace and pardon through Jesus Christ, and have found him to be precious to our souls; now that we realize that we have peace with God through our Lord and Savior Jesus Christ, we desire to live to the glory of God and to praise his holy name; indeed, our whole desire is to please our heavenly Father, and by the operation of the Holy Spirit upon our hearts we have learned to love Him who first loved us, and by the power of his good and forgiving Spirit which while we were in sin had such tender love and mercy for us and forgave us all our sins and our iniquities, and was willing to accept us as his dear children.

By the power of his Spirit our hearts were so changed that we now love God and his ways; so that we now no more seek to please ourselves, but our whole man is changed and we no longer seek the things of the flesh and the world, but our joy and delight is in the law of the Lord. Our business now is to please God, to love the Lord Jesus and his glorious plan of salvation.

We are now in the fourth degree of our Christian experience, which we term conversion. We are now new creatures in Christ Jesus; "old things have passed away, and behold, all things have become new." Now, instead of us serving sin and the wicked one, we are the servants of God, and will now try to keep in close touch with God. It is now our privilege to live to his glory and to follow the loving Savior, Christ the Lord. We can now have secret communication and fellowship with Jesus, our elder Brother, and with God, our Father, so that whenever we need his assisting grace he is always ready to help us, and it is now our spiritual warfare begins. Satan is now getting uneasy about us; he is afraid he has lost his claim on us, and will try us on every hand. He will continually seek out our weak points, and if we are not fortified he will prevail against us.

Now we must learn that we are only babes in Christ, and will have to keep close to our elder Brother (Christ), so that we may have him for our counsel in time of need, and as we now have a desire and a willingness to associate and be associated with God's children, we begin to look for a church home. We begin to observe closely the different church organizations; we pray for light and guidance in this matter, and inquire into their order, rules and regulations, etc. We search God's word for the right way; we want to make no mistake in selecting a church home, and

after having made our choice in a church in which we think we can feel at home, we proceed to learn upon what terms they will accept us. When we have learned this and can accept the terms and submit ourselves to the teachings, doctrines, rules of order, etc., it naturally follows that we desire to be admitted into their fellowship in legal and proper form, and as water baptism is the way by which the followers of Jesus are initiated into the communion of saints and the church of Christ, we, as the converted children of God, are ready to submit ourselves to this sacred ordinance, by which we are formally brought into the church militant, in accordance with the words of Peter (Acts 2:38), "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Now, after we are baptized and admitted into church fellowship, we have obligated ourselves to work for Christ and the church; we now belong to the family of God and are ready for his service.

That we may be really useful in the church we must watch and pray daily, in faith believing, and try by the grace of God to become better, more holy, more righteous, better versed in the Scriptures, learn what God wants us to be, become more Christlike, more fully consecrated to his service, and in every way grow and increase in the knowledge of the Lord, and in the practice of all our Christian duties.

To this end we need to pray to God in Jesus' name to sanctify us every day anew, so that we may be able to walk in the light as he is in the light, so that we may have fellowship one with another, and that the blood of Jesus Christ, his Son, may cleanse us from all sin (1 John 1:7). Thus we are led to become efficient workers for the Lord.

As we go on in this manner, we become interested in the un saved, and we will begin to pray for them, to plead with God for their salvation. Oh, if the heart is filled with love for Jesus and his cause it makes the work easy and pleasant, and we can say, Oh, how blessed and glorious! Then we will not mind what the world may say or do; the world may often point at us the finger of scorn and make sport of us because we humble ourselves and attire ourselves in plain apparel, and they perhaps say, "Why do you not dress in style as we do, and be somebody—go with the current of the world, with its pleasures and enjoyments? Why not delight yourselves in these things and have a good time?"

Ah, you say, "My Lord, whom I serve, did not follow after the ungodly vanities and follies of this world, and as his follower I cannot do so, for I have found better things." Oh, let us know that to be a Christian means much to us! The name Christian means "Christlike," and to be Christlike we must direct ourselves of many things—in fact, all things that are contrary to the will of God and forbidden in his word. On the other hand, we must put on all that he commands us in his word. As the apostle tells us, when we become Christians we put on Christ. "Seeing then that ye have put off the old man, with his deeds, and have put on the new man, which is renewed in knowledge, after the image of Him who created him" (Col. 3:10).

Here we are taught that now we have a renewed mind; we have a knowledge now of things much more glorious than that which the world can give us; something much more glorious than sin and the pleasures of the world can give us; something that sinners and all unconverted men know nothing of. We look not upon the pleasures of the world that we should desire them, for they, at best, are but momentary and fleeting and speedily pass away. But the enjoyments of the Christian, of the child of God, are lasting—everlasting.

It is necessary, however, that we watch and pray for the divine help continually. When we have enlisted in the ranks of the Christian sol-

diers or in the service of the Lord Jesus Christ, the enemy of our souls will try us on every side and if possible discourage us. That is his work, his business. He may try to persuade us that we are too young to serve the Lord, and that after a while it will do just as well. But the Lord says, "Now is the accepted time; behold, now is the day of salvation. To-day if ye hear his voice harden not your hearts." Perhaps later might do—we cannot tell, and why wait? The pleasures of sin and the world can never compare with the pleasures and enjoyments of the Christian life and its privileges. Oh, to be in the glorious liberty of the Christian religion! Another thought I wish to add here, which should encourage us to start out in the Christian life early, is this that we should not seek to become Christians only for the purpose of being saved, but to become helpers to save others and to live to the praise and glory of our heavenly Father, and be assured that youth is the best time to do this—the time of life before we become hardened in sin and get sin so imbedded in our thoughts and lives, for after we once become established and confirmed in sin we will have to get rid again of all these habits and inclinations before we can take up the Christian life and work as God wants us to do, and this will require double effort to become effectual workers in the cause of Christ.

For the Herald of Truth.  
THE THREE SOURCES OF EVIL.

By David Burkholder.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world" (1 John 2:16).

I am fully persuaded in my mind that the origin of every sin in the world's catalogue of crimes can be traced to one or another of the above three sources. It seems to me the "all that is in the world" implies that the world contains these and no more, and that "world" here means man and man's world in his and its state as fallen from God. A certain commentator illustrates the sources of evil thus: Love of pleasure in matters of corporeal enjoyments, love of money in matters of gain, love of glory in points of pre-eminence over our equals or companions. And this might be changed into a shorter and more simple form and make it "lust, covetousness and ambition."

"Last of the flesh," that is, the lust which has its seat and source in our lower animal nature. Satan tried this temptation first on Christ (Luke 4:3), when he said, "Command this stone to be made bread." This agrees exactly with the temptation which he tried on Eve when she saw "that the tree was good for food."

"Lust of the eyes" co-operates and is in sympathy with, or in other words, is a tool of, the lust of the flesh, and might properly be called the avenue through which outward things of the world—riches, pomp and beauty—induce us. Satan tried this temptation on Christ when he showed him the kingdoms of the world in a moment of time, which also answers to the temptation of Eve, "pleasant to the eye."

"Pride of life" might be defined as arrogant assumption or vainglorious display. Pride was Satan's sin when he fell, and he tried this temptation on Christ in setting him on the pinnacle of the temple that in spiritual pride and presumption on the ground of his Father's care he should cast himself down. This corresponds with the temptation of Eve when she "saw the tree to be desired to make one wise." And seemingly the same three foes appear in the three classes of evil upon which the divine seed fell: the wayside hearers, the devil; the thorns, the world; and the rocky under soil, the flesh.

How wonderful it is! We notice that Nehemiah also had to contend with three foes who did all in their power to hinder the work of building the

wall; Sanballad, Tobiah and Geshem, who may perhaps typify the atheist, infidel and skeptic, as the present-day foes of God's people. These foes were crafty. When they found out that they could not frighten Nehemiah with threats they proposed a business meeting or conference in one of the villages of the plains of Ono in order to make a compromise; but Nehemiah's wisdom guarded against it, and from this we may learn a profitable lesson that we may never compromise with the world, because Satan's agents when kept outside the church cannot do half the harm that they can if they get into it.

Now, then, James says, "When lust has conceived it bringeth forth sin." The lust of the flesh, of course, is what conceives, but the lust of the eyes is instrumental in bringing about the conception or at least the kind of sin which it brings forth. If Jacob's flocks would not have looked on the white streaked rods when they conceived they would not have brought forth the speckled, spotted and ring-streaked. "Whoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28).

We have reason to believe that Lot was of an avaricious disposition, having an inordinate desire for worldly gain, and when he "saw" the rich pastures of the Jordan valley, well supplied with good, fresh water, the lust of the eyes became the avenue through which these outward things of the world inflamed and excited the inward lust of the flesh, so that it conceived and brought forth sin, drunkenness, incest and shame. What a contrast between him and his uncle! Both were of the same stock and pedigree; both were favored with the same possibilities and blessed with the same opportunities. The name of Abraham is handed down through the ages as the father of the faithful and ancestor of God's holy nation, innumerable as the stars of heaven, and the name of Lot is handed down through the ages as the name of the world's Redeemer came and all the families of the earth were blessed; while Lot's name has gone down with disgrace, almost lost in oblivion, save that he got the questionable honor of becoming the head of two idolatrous nations, and the fact is that they both were free agents.

David "saw." His eyes were instrumental in exciting the inward lust of the flesh, and the result was that it conceived and brought forth adultery and murder. And we find that Achan's case is of a similar nature.

Solomon's warning, "Look not on the wine when it is red," is a word fitly spoken. Indeed it is like apples of gold in pictures of silver, and if every poor soul that has lust or inward desire for strong drink would give more earnest heed to this precept and put it up as a motto in a conspicuous place in his home for himself and his children daily to look at, it might be the means of preventing the conception and bringing forth of much sin. If the man who has naturally such an uncontrollable appetite for intoxicating liquor looks with his eyes on the beautiful red wine sparkling in the cup and sees it move itself vitally, energy, spirit, animation, conduct, etc. The apostle tells us what life is in a Scriptural sense. He says (Jas. 4:14), "It is even a vapor that appeareth for a little time and then vanishes away." We have a life to live and a death to die, but the death we have to die should not be by committing suicide. God wants us to live and be the means of saving other souls and helping them to escape from a life of sin and from losing their souls in the darkness of eternal woe. Let us just think for a moment what life means, and then consider what kind of a life we are living. Does God intend that we should live a life of sin and disobedience? By no means. He wants us to live a godly, Christian life—a true Christian life, so that we may be a light to the unconverted, that they may see the error of their ways and turn unto the Lord and have a life that is acceptable and well pleasing to God.

Sometimes we hear the awful expression from those who fear not God, "I don't care whether I

wonderful change this would bring about in the religious world! Is it not lamentable indeed to see how corrupt and depraved the human heart can be made through indulgence in fleshly lust and the gratification of the carnal passions, especially when we consider for a moment the enormous extent to which lawlessness has been carried on and practiced in different ways and forms in all ages of the world? For instance, that abominable crime of "Sodomy," mentioned in the Bible, is called so because it was practiced by the Sodomites and its penalty under the law was death. It is a question in my mind whether one out of every fifty of the Herald readers, or Bible readers for that matter, would be able to tell what the nature of this shameful crime is. Decency would not permit to explain it publicly, as Paul says, "It is a shame to speak of those things which are done of them in secret" (Eph. 5:12). Even Webster's modesty did not allow him to give a plain, frank definition. He couched it under as few words as possible and said it is "a crime against nature." The following references speak of this sin: Gen. 19:1-8; Ex. 22:18; Lev. 18:22, 23; 20:13, 15, 16; Deut. 23:17; 27:21; Judg. 19:22; 1 Kings 14:24; 15:12; 22:46; 2 Kings 22:7; Rom. 1:24, 26, 27; 1 Cor. 6:9; 1 Tim. 1:9, 10. By prayerfully reading the above passages the reader may be able to get a glimpse of the enormity of this abominable crime and get to see, too, that not only men but also women were guilty (see Lev. 20:16; Rom. 1:26). Have we any reason to wonder at all why God was moved to raid down fire and brimstone from heaven and destroy those wicked people? But then the question forcibly presents itself: Are the people any better now? We believe not. No, the Sodomites are not all dead yet, and we fail to see that the world is getting better.

But we have not touched on the "pride of life" yet, which means arrogant assumption, of which Peter's sin is a plain case. When the Master told him that in that same night before the cock crew he would deny him thrice, the impulsive apostle made the bold assertion, "Though I should die with thee, yet will I not deny thee." "I am ready to go with thee both into prison and to death." The sin which this brought forth was falsehood, the oath and apostasy. "Pride of life" is what caused the confusion of languages at Babel. It is what caused Achan not to live out adultery and murder. And we find that Achan's case is of a similar nature.

Solomon's warning, "Look not on the wine when it is red," is a word fitly spoken. Indeed it is like apples of gold in pictures of silver, and if every poor soul that has lust or inward desire for strong drink would give more earnest heed to this precept and put it up as a motto in a conspicuous place in his home for himself and his children daily to look at, it might be the means of preventing the conception and bringing forth of much sin. If the man who has naturally such an uncontrollable appetite for intoxicating liquor looks with his eyes on the beautiful red wine sparkling in the cup and sees it move itself vitally, energy, spirit, animation, conduct, etc. The apostle tells us what life is in a Scriptural sense. He says (Jas. 4:14), "It is even a vapor that appeareth for a little time and then vanishes away." We have a life to live and a death to die, but the death we have to die should not be by committing suicide. God wants us to live and be the means of saving other souls and helping them to escape from a life of sin and from losing their souls in the darkness of eternal woe. Let us just think for a moment what life means, and then consider what kind of a life we are living. Does God intend that we should live a life of sin and disobedience? By no means. He wants us to live a godly, Christian life—a true Christian life, so that we may be a light to the unconverted, that they may see the error of their ways and turn unto the Lord and have a life that is acceptable and well pleasing to God.

Sometimes we hear the awful expression from those who fear not God, "I don't care whether I

For the Herald of Truth.  
LIFE.

By Lessie L. Burkholder.

What is life? Life in one sense means the time of our existence in this world between our birth and death. In another sense it means vitality, energy, spirit, animation, conduct, etc. The apostle tells us what life is in a Scriptural sense. He says (Jas. 4:14), "It is even a vapor that appeareth for a little time and then vanishes away." We have a life to live and a death to die, but the death we have to die should not be by committing suicide. God wants us to live and be the means of saving other souls and helping them to escape from a life of sin and from losing their souls in the darkness of eternal woe. Let us just think for a moment what life means, and then consider what kind of a life we are living. Does God intend that we should live a life of sin and disobedience? By no means. He wants us to live a godly, Christian life—a true Christian life, so that we may be a light to the unconverted, that they may see the error of their ways and turn unto the Lord and have a life that is acceptable and well pleasing to God.

Sometimes we hear the awful expression from those who fear not God, "I don't care whether I

live a good life or not." This is indeed a very sad condition of mind, and the soul that possesses a spirit of this kind is in danger of perishing. What if death should overtake one that is in such a condition of mind? Could such an one hope to gain the heavenly rest? Oh, no! The word of God would lead us to the sad belief that such an one must fall under the condemnation of the great Judge at the last day and hear the terrible sentence, "Depart from me; I never knew you."

In John 14:6 Jesus says, "I am the way, and the truth, and the life." Now if we could all realize and have the blessed assurance that Jesus is to us the way, and the truth, and the life, how happy we should be! How pleasing it would be to God to see that we are living a life of trust and obedience to him, and at the same time trying to lead sinners to the feet of Jesus and into the ark of safety! Our heavenly Father tells us in his blessed word that we should live pure and holy lives, and for so doing he promises us a home in heaven.

My dear brethren and sisters, may I ask you, How many of us are living the life that our heavenly Father would have us live? I dare say that there is not one soul that lives up fully and perfectly to the will and commandments of our heavenly Father. Jesus says, "Do ye perfect, even as your Father in heaven is perfect."

Life and death are fraught with so many solemn consequences, and yet so many who live in the world take their own lives, the lives given them of God! How strange that they should allow the enemy of souls thus to lead them into the dark abyss of the second death! The word of God excludes the murderer from heaven, and to take one's own life is certainly murder just as much as to take the life of another.

The Savior gives us a beautiful illustration of the divine life which we have in John 15, to which I call special attention. If the vine has no life it will not grow, and so likewise with us; if we have no life in Christ we cannot grow spiritually. The little babe that has not yet come to the years of understanding and accountability and does not know right from wrong is justified in the sight of God and though born in sin as all of the human race are, yet through the merits of Jesus, who died for them, God looks upon them as pure, because they have been cleansed from sin by the blood of Christ, and they remain in this condition until they grow up to the years of the knowledge of good and evil and to the years of accountability.

Paul writes to Timothy, "having the promise of the life which now is and that which is to come." Why have we the promise of this life? Is it because we have been living such good lives? By no means. It is only because God wants us to live a life of faithfulness and obedience. Let us think of the sad condition of the drunkard, the morphine and opium fiends, the backsliders and many others. These are all living contrary to the will of God and are servants of the evil one. I fear there are many professing Christians who are living in the service of sin. Brethren and sisters, let us think of and meditate upon our life, our walk and conversation; examine ourselves and see if we are in the true and living faith of Jesus Christ. We have a temporal life and a spiritual life; let us see to it that our carnal desires do not lead us out into sin, but that we abide in the life of Christ, and faithfully serve him, until God shall call us up into the perfect life above, through our blessed Lord and Master, Jesus Christ.

"Life is real, and life is earnest. And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul."

A street corner is a poor school in which to learn anything good. If you would be manly about that place and the company usually found there.

## TIDINGS FROM THE CHURCH AT HOME AND ABROAD

### FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundayganj, Rudri, Leper Asylum, Baloghshan. J. A. Resner, Supt.

### HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.  
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.  
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.

Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Honderich, Supt.  
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 P. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.  
Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East 13th Street, Canton, Ohio. P. R. Lantz, Supt.  
Kansas City.—200 S. Seventh St. Kansas City, Kan. J. D. Charles, Supt.

### BENEVOLENT AND OTHER INSTITUTIONS.

Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.  
Old People's Home.—Marshallville, Ohio, R. F. D. J. D. Mininger, Supt.  
Old People's Home.—Greenville, Pa. A. K. Denner, Supt.  
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Chicago, Ill., March 21, 1908.—Dear Brethren:—Greeting. We are moving to 2930 Union Avenue, which will be the address of all the workers for a few months, not permanently. Please address all matters intended for us to that place. No definite arrangements have been made for a place to hold services, and we fear to encourage the work will practically close the services for a few weeks. This we regret very much after such successful meetings. About twenty-five had confessed and nearly all are proving faithful. Our work needs the prayers of the church very much. God bless you. In Jesus' name, A. M. EASH.

High River, Alta., March 18, 1908.—To the Herald Readers:—Greeting. Bro. Isaac Miller and wife, accompanied by Bro. A. Barkey and wife of Markham Twp., York Co., Ont., returned to their homes on the 12th, after an absence of three months' visit in the East. While they were gone, they also attended the Bible conference held at Berlin, Ont., Jan. 20-24, and report it as having been interesting as well as edifying. Bro. Barkey and wife expect to be successful in their undertaking of making a home for themselves, and may God prosper them according to his will. We are glad also for the added strength to the church by their help and presence. N. B. STAUFFER.

Kulpaville, Pa., March 23, 1908.—To the Readers of the Herald of Truth:—Greeting. A word from eastern Pennsylvania will no doubt be interesting to many who are residing in other parts of the country.

Bro. Henry F. Godshall of Mainland is sick with bilious fever.

Sister Elizabeth, widow of Benj. W. Ruth of Franconia township, died on March 21, 1908, of paralysis, aged 58 y., 3 m., 1 d. She was buried on March 25 at the Townsman meeting-house. She leaves a son and daughter to mourn her death.

A young child of Enos D. Godshall of Lower Salford died last week.

Pre. Henry Anglemeyer has been quite seriously afflicted during the recent past, but at last report was somewhat better.

Henry, the seven-month-old child of Bro. Herman A. and Sister Annie Metz of Lower Salford,

died last week and was buried on March 21, 1908, at the Townsman M. H.

Philip G. S. Alderfer of Lower Salford and Enos H. Haldeman of Franconia, who have both been down with typhoid fever, are slowly recovering. COR.

Markham, Ont., March 23, 1908.—Dear Brethren:—Greeting in Jesus' name. Again we have been reminded of the uncertainty of life and the certainty of having to meet a just and righteous God, by the sudden death of a brother and friend. On Saturday morning Bro. John Eby of this place went out to the woods well and strong to help fell a tree, when in so doing he was struck on the head by a falling limb which crushed his skull. In a few hours he expired in spite of all the help that could be given. Little did we think that this brother, who was so faithful in the discharge of duties enjoined upon him would so soon be called home by his heavenly Father. Why it was the Father's will to remove from us so suddenly one so much respected and loved, we know not; but this we know, that God doeth all things well; and may we never forget that sooner or later our time will be at hand. Then let us be watchful and ready, "for in such an hour as ye think not the son of Man cometh." Remember Sister Eby at a throne of grace that God may comfort and sustain her during the remaining days of life. COR.

Philadelphia, Pa., March 23, 1908.—Bro. S. H. Musselman, Sister Anna Martin and I enjoyed a pleasant visit with Bro. and Sister M. C. Lapp in New York. They arrived safely from India on the 18th about 10 a. m. and left on the 19th at 3 p. m. by boat for Newport News, Va., where they will stay a month with sister Lapp's parents. We feel to say, "Blessed be the Lord, who daily loadeth us with benefits."

MARY S. DENLINGER.

Mennonite Home Mission, Corner Amber and Dauphin Sts., Philadelphia, Pa., March 23, 1908.—Dear Herald Readers:—Greeting in Jesus' name. It has been quite a while since we have written to you; however, we can say, "Hitherto hath the Lord helped us." And we are glad that henceforth we may look to him for help.

There have been many articles of clothing and provisions distributed, which were much appreciated, there being about 16,000 people in the Kensington district and 50,000 in the city out of work, so that there continues to be great need of help. We thank those who have made it possible to help these needy ones, for we are simply instruments to be used as the Lord directs.

The meetings are well attended, and the interest good. Blah. A. S. Mack was with us on the 8th and preached two helpful sermons in German. On the 15th our Sunday school numbered 150, the highest number this quarter.

In the afternoon we had baptismal services. Blah. Isaac Eby and Bro. C. Altschach were with us. The service was touching and caused many of us to think of the time we sealed our vow to be true to God. Pray for these two dear young sisters that the Christ-life may ever shine through them.

On the 22d Bro. Amos Kolb of Chester county was with us and preached a helpful sermon from Heb. 1:8, 9.

The 29th will be our last Sunday at this place, as it is sold, and we expect to move into a larger one, about three blocks from here.

"If God permit," you will find us at No. 2151 Howard street, or Howard near Susquehanna avenue, by the 5th of April. To get there from Broad street station, come east to 5th street, get a Frankford via Berks street car, go to Front

street and Susquehanna avenue, walk west about a half block to Howard street and to second door south on Howard street. Those coming by trolley from Doylestown or Souderton should take Otis street wharf car at Germantown avenue and Susquehanna avenue to Howard street.

Continue to pray for us and the work.

THE SISTERS.

For the Herald of Truth.  
CLEANSING THE TEMPLE.

By J. W. Keiser.

"And when he had made a scourge of small cords he drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money and overthrew the tables, and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise" (John 2:15, 16).

I wonder how many times we have heard sermons preached from this text, or how often have we read it, and not once out of the duties it imposes upon us or the lesson we may learn from it. We all, no doubt, well remember the confession and the covenant we made on bended knees and before many witnesses that we would forsake all and follow Jesus only, thus consecrating ourselves to the service of Him who so loved us that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. In our sincere consecration to God we renounced the world, the devil and all unrighteousness, and the power of the Holy Ghost entered our hearts, applying the blood of Jesus and thus cleansing it from the follies of sin and our past life, and thus making it a temple of God where Jesus rules and reigns, and we have passed from darkness into the light and been converted from the power of Satan unto God.

Now let us think for a moment and see if we have this temple defiled with any of the things that Jesus drove out of the temple at Jerusalem. Should this be the case, let us be concerned about it and renew the cleansing process and put away from us everything that is contrary to the will of God. Let us especially examine ourselves on the extreme love of pride and pomp and show, the subject of worldliness in our hearts, the love of pleasure, the love of pride and pomp and show, the extreme love of money and allowing ourselves to be absorbed in business, so that we have no time to devote to the work and service of the Lord. There are all things that drive the Spirit of God from his throne in our hearts, for God and manhood do not harmonize with each other and cannot dwell together.

Let us notice how the cleansing of the Jewish temple at Jerusalem was performed. Here the Jewish Passover was observed, an ordinance given by God to the children of Israel. In Ex. 12:14 we read that this ordinance should be observed as a memorial feast, and there must have been thousands of people there; it appears to me that instead of keeping a memorial feast they were keeping it with a view as to how much money they could make from the sale of their animals and birds. They were not outside of the temple, but inside of it, where the name of God was to be worshipped and adored. There with the other furniture and equipments of the temple was the ark of holies and the altar of incense and the ark of the covenant with its sacred treasures and the mercys seat and cherubim, where the high priest could only go in once a year and that not without blood—it was a very holy and sacred place—and to thus corrupt its use and defile this sacred place was a great sin against God.

But here comes a Man to Jerusalem to attend this feast and as he comes to the house of God and behold the wrongs and corruptions carried on there by the people he becomes concerned and makes the open declaration, saying, "It is written, My house shall be called a house of prayer, but ye have made it a den of thieves."

April 2,

1908.

So he makes a scourge and drives them all out with the pointed declaration that they should not make his Father's house a house of merchandise. There was not a man who resisted him, for they were fully conscious that they were doing wrong. But they did ask him for a sign by which he should show them why or by what authority he did these things.

Could they have realized the fact that he was the Son of God they probably would never have dared to ask questions of this kind or inquire for signs. The disciples who were with Jesus, however, remembered that it was written, "The zeal of thine house has eaten me up" (Psa. 69:9). (Conclusion in next number.)

For the Herald of Truth.  
CONSECRATION.

By A. K. Kurtz.

When by true repentance and subsequent regeneration we become children of God, it is natural that our desire is to serve God and to do something for him since he has done so much for us. And in order that we may become efficient in his work and service we give ourselves to him in the act of consecration to be used of him in whatsoever way he can use us. God's goodness has led us to repentance (Rom. 2:4), and now through love to him we consecrate ourselves to him and he sanctifies or sets us apart for his service. We become fit subjects for his kingdom. God accepts no unwilling service, hence the necessity of a complete consecration which is evidence of our willingness to serve him, according to Paul's admonition in Rom. 12:1, 2, from which Scripture we learn that this consecration becomes a necessity in order that we "may prove what is that good and acceptable and perfect will of God."

We may then after making this consecration have revealed to us by the Holy Spirit God's will concerning us. Then he can use us and we come under the promise to be endowed with power for service, as were the apostles at Pentecost. None that follow on to know the Lord in obeying this command need fear of mistaking their calling, because God makes no mistakes. Whom he calls to his service he also fits and qualifies for that particular work.

We have every reason to believe that the failure to faithfully observe this admonition here given by the apostle has been the cause of bringing the church in general down to the low standard of Christian living so evident to every close observer at the present time. And there is reason to believe that such terms as "a second work of grace" would not need to have come into use had the church taught the necessity of a complete consecration following regeneration or the new birth, as is plainly taught in the Scriptures, and much of this unnecessary quibbling about different terms used to express the same truth might have been avoided and Satan would have been deprived of at least one opportunity to bring controversy into God's family.

God is a God of order and has order and a system in all his works in the spiritual as well as the physical and material world, and if his order as given in the Scriptures is observed and obeyed there can be no schism in a body of believers any more than there can be chaos and confusion in the government of the universe.

The apostles followed the Master for three years; Jesus had said he would make out of them "fishers of men," and although he gave them power to heal the sick and cast out devils, etc., yet notwithstanding all this they needed still more—an endowment of power, a baptism of the Holy Spirit—before they were fully equipped and qualified to go forth as "fishers of men." This power that prepared them for the work the Lord had for them to do came upon them at Pentecost. This was God's order then, and we do not find that it was ever changed for anything better. Man cannot fit himself nor can man's work fit any one

for the Lord's work. One may be ever so well educated and righteous in the estimation of men, he cannot with that alone do the Lord's work. It requires a complete consecration that gives the Holy Spirit the right-of-way to set apart or sanctify for his service.

Every child of God that desires to labor for the Master and labor successfully needs his Pentecost just the same as did the apostles at that early day. It may not be necessary to tarry ten days to receive this endowment, but better tarry twenty, thirty and more days than attempt to go forth to labor and fall to accomplish any good. We ought not to think of becoming useful in the Master's service at a less cost or sacrifice than was required of the apostles. If they all continued with one accord in prayer and supplications in that upper room in Jerusalem in order that they might be fitted for the Lord's work, why would it be wrong at the present day for the church to adopt the same method in order that there might be power to convert sinners and save the unsaved? It is always safe to take God's word for counsel and follow in the footsteps of godly men of all ages. We have no promise of an easier way to heaven than had they of old. The highway of holiness is the only way and that is a way of self-denial and not of ease and luxury.

Smithville, Ohio.

For the Herald of Truth.  
THE TRIUMPHS OF FAITH.

Speaking of the men of old, the apostle says, after mentioning Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses and Joshua, "Time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David and Samson, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned; they were sawn asunder, they were tempted, were slain with the sword; they wandered about in sheepskins and goat-skins, being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. And all these having obtained faith, received through faith, received not the promise, God having provided (or foreseen) some better things for us that they without us should not be made perfect."

"But without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."

For the Herald of Truth.  
JESUS A COMPASSIONATE SAVIOR.

By George Barkley.

While meeting the widow of Nain, at the funeral of her son, Jesus had compassion on her and told her not to weep. What words of comfort! Jesus alone can comfort the bereaved and troubled heart. In the times of bereavement how important it is to have Jesus with us! Our only comfort comes from him. It is only when we, like Peter, follow afar off that his comfort and consolation fails us. Peter was bold and fearless while he remained close to the Lord, but when he was away from God his courage failed him and he became a coward. Jesus said, "Soon after-ward Peter saw the Lord and when the Savior's eyes fell of pity and love, rested upon him he remembered what Jesus had told him and he went out and wept bitterly."

Strong men weep, and sympathy often causes tears to flow, but blessed be God the Lord who has promised to wipe away all tears from our eyes; he is a friend that sticketh closer than a brother.

God is ever touched with the feelings of our infirmities. When he came to Bethany, where he had so often been with Mary, Martha and Lazarus, the first words of these dear sisters were, "Lord, if thou hadst been here, my brother would not have died." But Jesus replied, "Thy brother shall rise again." Jesus could not make them understand that he was the resurrection, the way and the life; he told them plainly, "Thy brother shall rise again."

If we could always understand the wonderful workings of the Lord, we would often rejoice and take courage in adversity; for God's ways are not our ways, and his thoughts are not our thoughts. The apostle Paul also admonishes us to glory in tribulation, "for tribulation," says he, "worketh patience, and patience hope, and hope maketh not ashamed."

When we know that the love of God dwelleth in us, then the love of God catcheth out all fear and the word of the Lord becomes precious to us when he says, "Lo, I am with you always, even unto the end of the world." But sometimes we are inclined to wander away from God, and then when we are away from God the temple has more power over us than God, because we, by our own lusts, have been drawn away and have yielded ourselves to the evil influence rather than to the guidance of God and his Spirit. The particular things by which we have permitted ourselves to be led away, may have been the pleasures and vanities of the world, or worldly honors, or wealth, or anything that has awakened in us the greed of gain or any other selfish propensity, which leads us to forget and turn away from God and his love. God helps us to deny ourselves and turn away from the beguiling elements of this world and return to Him who careth for us always and whose love will ever keep and sustain us and whose mercy and compassion is our present and eternal comfort.

The Lord helps us that we may not follow afar off, like Peter. He wept because he had grieved his blessed Master. Oh, how can any one afford to grieve the blessed Lord willfully, when he has done so much for us, even promised us that with him we shall be heirs and joint-heirs in eternal glory, which we shall share with him as our elder Brother in an inheritance incorruptible, undefiled and that fadeth not away, in heaven! Blessed be God for such a promise!

Dear reader, ever be close to the Lord! He is such a compassionate Savior; he will safely lead us through the uneven journey of life and land our souls on the sunny banks of eternal deliverance, where the trials and conflicts of life shall be forever past. To Mary at the tomb he said, "Woman, why weepest thou?" She said, "They have taken away my Lord." They can never take our Lord from us while we keep near to him; and while she thus lamented over his absence, he was standing right there close to her. He has given us the promise that he will never leave nor forsake those who in sincere devotion abide constantly under the shadow of his wings. Thanks be to God who gives us the victory through our Lord Jesus Christ. Jesus was victorious over death and the grave, and he could and did comfort the weeping Mary there at the tomb, from which he had so lately risen. We may well believe that he wept for joy when she realized that he was the risen Savior. The awful sorrow she endured for the preceding three days was quelled and swept away. She rejoiced to know that Christ now liveth, and liveth forever.

Dear reader, may Christ live within you and may the Christ-life so shine from within you and through you that all men may know that you have been with Christ and learned of him, so that men may glorify God and be glorified and his name be praised forever. This is my prayer.

# YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: HUMILITY IN SERVICE. John 13: 1-17. (Doctrinal). Sunday April 12, '08

## THE LESSON MOTTO.

"Love serves, and willing stoops to serve—  
What Christ in love so true  
Has freely done for one and all  
Shall we not gladly do?"

## DAILY READINGS.

- April, 1908.  
6. M.—Christ our example. 1 Pet. 2:12-21.  
7. T.—His word our authority. Acts 3:20-23.  
3. W.—The whole gospel to be obeyed. Matt. 23:18-20.  
9. T.—Disobedience dangerous. Acts 3:23.  
10. F.—True love serves gladly. 1 John 5:1-3.  
11. S.—Signs of the times. 2 Tim. 4:1-5.  
12. S.—Humility in Service. John 13:1-17.

## A PRAYER.

Father, when I pray, "Thy will be done on earth as it is in heaven," give me wisdom to know and understand thy will and grace to obey all thy commands. Help me to sustain such relations toward my fellow-men that my works may continually show my faith in thee and my love for thee whom thou lovest and hast sent my Redeemer to save. Help me to follow in the footsteps of my dear Savior, that no command or ordinance may seem too trivial to observe, or too foreign to my relations with thee to ignore. "Help me for Jesus' sake." Amen.

## A SPECIAL MESSAGE.

If Jesus is our teacher and our example, why not obey him in all things? Jesus did many things that to the human mind seem very humiliating. A certain class of society would call some of his actions "vulgar," just as it calls the actions of his humble followers "simple," "peculiar," "narrow," "vulgar," "clumsish," etc. But whom shall we hear? Whom shall we obey? Whose servants and children are we? If the world applauds those of whom "I was so eloquently written:

"There's not to make reply,  
There's not to reason why,  
There's but to do and die,"

and holds them up as marvelous examples of unquestioning, unflinching, prompt and cheerful obedience to an earthly potentate, the reward for which at best was but an empty honor, why are those despised who with implicit faith in the King of kings go forth to obey him in all his commands, even though like Peter they "know not now" the full significance of obedience to all the commands, but believing that in some way they are glorifying God in their obedience, and if they know God's commands they shall be happy if they do them?

Many of God's commands seem strange to the human way of thinking. Why did Naaman have to wash in muddy Jordan? Why a hundred other strange commands? Why did Jesus wash his disciples' feet and command them to do likewise unto one another? If he did it literally, were they to do it figuratively? If not—and of course not—what was the object of the command, and when was the command reenacted? In this one command now to be passed over, and all the other commands obeyed. Then how soon will the time come when another and another, and yet another command can be ignored or excused out of practice and politely bowed out of the Christian church? And at this rate, how long will it take until all the commands of Christ may, by the same token, be ignored? Already the Jeroboam doctrine of "you don't need to do this or that," is heard throughout the land. How long before the captivity will come? Let your young people get to thinking along these lines before they allow themselves to become entangled in the net of indifference to God's commands.

## BIBLE HINTS.

John 13:1. Jesus came as a servant. The meaneast service was not too low for him. He put the stamp of sacredness upon the humblest service that can be rendered to a fellow-man and gave us an example of what true love will always do.

John 13:3-5. Though Jesus knew that the Father had given the matter of redemption into his own hands to carry out, and that he was the Son of God and would return to the glory of heaven, he hesitated not to perform this humble act that even an earthly parent would not ask of his son, yet he willingly and for our sakes proceeded to do. Oh, the depth of humility and love of Jesus! "The world, the flesh, and the devil cannot comprehend it, and even Christians seem to lose sight of all its significance, or to make light of it."

John 13:6-8. Here is a twentieth century case. Jesus' word comes to people today as taught in John 13:17 and men say, "Thou shalt never wash my feet!" Would that they were as ready to accept Jesus' answer as was Peter. But apologists in pulpits and press step up and smooth the matter away, and Jesus does not intrude the service upon them against their will, but leaves his word to Peter (John 1:8) as the condition on which he will desist from the practice.

John 13:9, 10. Peter did not understand the meaning of Jesus' act, but he wanted the blessing. Are we as willing to take Jesus' word for it as was Peter was? If Judas had meant mere bodily cleanliness, was not Judas just as clean as Peter? Then why make the distinction if this washing meant simple cleansing of the feet as some try to explain?

John 13:12. What had Jesus really done to them? He answers, John 13:15, "I have given you an example, that ye should do as I have done unto you." It takes more real religion than many people are willing to subscribe to, to do what Jesus did. The question is, "Shall we be forever happy if we do not obey him? He says, 'If I wash thee not thou hast no part with me.' If you are not willing to let your Lord and Master serve you, you can have no part with him, and there is no eternal happiness without having part with him. Does not then Jesus teach plainly that he means this practice to be a part of that which goes to make Christian service? Let us ponder "these things" in the light of John 13:17. It is not very hard to explain away a good part of Scripture if we do not want to obey it. It is not very hard to drive Jesus out of the church either. He that rejects any part of his word rejects him, for Christ, the living Word, is not divided. It is all or none with him.

## SUGGESTIONS TO THE LEADER.

Let the hymns used be on the subject of consecration and service. Pray for the presence of the Spirit to make people's minds willing to accept the truth whether it is according to twentieth century thought or not. The twentieth century gospel and the first century gospel are the same, no matter what men's minds may be. Make it plain to all that the church teaches only what the gospel plainly commands to be taught.

## SUBJECTS FOR TALKS OR ESSAYS.

1. The spirit of humility.
2. The happiness of humility.
3. The joy of service for others.
4. Exaltation only for the humble.

For the Herald of Truth.  
RETURNING GOOD FOR EVIL.

By Minerva Kauffman.

This subject has been resting on my mind for some time, and I was pressed to write on it for the Herald of Truth.

When Christ was upon the earth he gave us a beautiful lesson by his pure, kind and loving him. Not once do we find in his life that he returned evil for evil, but always good. To him it made no difference how people treated him, how many had things they said about him, he loved them notwithstanding and tried to win them. He told them the way of life and what they must do to be saved. He loved his enemies, prayed for them, forgave all who desired to be forgiven, and invited all to follow him in his footsteps, and surely if we follow him and have the love of Jesus in our hearts we will always, like our divine Master, return good for evil.

We will find people and sometimes brethren and sisters in the church, who profess to be Christians, yet they always seek to return evil for evil rather than good for evil, as Jesus commands us to do. Sometimes we see even those who Sunday after Sunday proclaim the gospel of Christ, if they find that some one has been treating them unkindly or has done them a wrong or told some evil thing about them, they will, if they can, return them the unkindness with the same measure that they received it. They are not willing either to forgive or to forget.

Dear readers of the Herald of Truth, does it pay us to return evil for evil? The apostle Paul says (Rom. 12:17), "Recompense no man evil for evil," and in the next verse he says, "If it be possible, as much as lieth in you, live peaceably with all men." Now if every one would try real hard, as the verse says, "as much as lieth in you"—try with all their strength and with earnest, sincere and willing minds, there would not be so much returning evil for evil; then there would not be so much fault-finding one with another. How can we be Christ's disciples and do all these things? In Rom. 12:20 we read, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head."

In the sermon on the mount Jesus says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you." Upon the cross Christ prayed for his enemies and said, "Father, forgive them, for they know not what they do." If we would also, after the same manner, forgive our brethren, forgive one another and pray for those who despitefully use us, there would be less rendering evil for evil. Here is a little verse, which one of my Sunday school teachers taught me a few years ago:

"To return evil for evil is beast-like,  
To return evil for good is devil-like,  
To return good for good is man-like,  
To return good for evil is Christ-like."

Let us ever follow that which is good, not rendering evil for evil unto any man, but ever following that which is good, both among ourselves and unto all men. "Be not overcome of evil, but overcome evil with good" (1 Thess. 5:15).

Friends are as companions on a journey, who ought to aid each other to persevere in the road to a happier life.—Pythagoras.

## Young People's Department

H. J. Heinz, the Pittsburg, Pa., capitalist and philanthropist, has been one of the strongest supporters of the international Sunday school work. Through his generosity two very useful books, "Principles and Ideals for the Sunday School," and "How to Conduct a Sunday School," have recently been translated into Japanese and published for the benefit of the rapidly growing Sunday school work in that country. He has also made provision by which universities, colleges and secondary schools in the Southern states, for both white and colored pupils, will be furnished with instructors, free of cost, who will give two weeks' courses of instruction on practical methods of organizing and conducting Sunday schools in the negro churches of the South. It is the hope of the philanthropist that by this means the moral power of the Sunday school may be exerted upon the negro race all through the South, for their material as well as their spiritual benefit.

Last week two men in this city who are well known as temperance workers, visited the various liquor dealers in town and served notice requesting them not to sell liquor of any kind to seventy-two people whose names they left at each saloon. Some of these men are young and full of promise, but their appetites or overcome, show, in a few years, the truth of the old Bible saying, "At the last it biteth like a serpent, and stingeth like an adder." A grimly ludicrous instance of unfitness of things occurred only a short time ago when at a lecture given by a noted temperance worker, a young attorney of this city, who had been asked to sing, appeared in such maudlin condition that he was content to all that he had "traced" himself up with liquor for the occasion. The tracing was so strenuous that the props were badly weakened. But the instance was in itself as strong a lecture as that delivered by the lecturer, though the young man made his parents bow their heads in shame and grief. Now, what are these saloon-keepers going to do? This young man's name is on that "list." Only a week ago the people in Anderson, Ind., had an awful illustration of what is possible when the saloon keeps every violate the civil law in disregarding such a request, even as they violate the moral law in giving their neighbor drink. At that place a mother had a son who was a model young man—when sober, attentive to his mother and careful of her welfare and comfort. But he drank. The mother served notice upon the saloon keepers not to give him any liquor. They disregarded her request. The son got drunk, and killed his mother. The boy is in prison, overcome with anguish for what he has done when in a frenzied condition through drink. The saloon keeper who prepared the son for the awful deed is the guilty one. The awful incident carries its own comment. And yet these incidents are but fragments of the world's daily history of the rum traffic. And these same liquor men rise in their brazen-faced effrontery and dare to say that the manufacture and sale of intoxicating liquors is a blessing to the farmer and the manufacturer and the merchant and the laborer! If human life and public safety and public morals and public health and the Christian religion count for nothing—then, yes. Otherwise, No!

## THE BATTLEFIELD.

Selected by Alice May Douglas.

"By their fruits ye shall know them." One need not look farther than the battlefield to see what are the fruits of warfare. A writer has given the following description of the battlefield,

to read which ought surely to make one in favor of warfare utterly ashamed:

No person who was not upon the ground and an eye-witness of the stirring scenes which there transpired, can comprehend, from a description, the terrible realities of a battle; and even those who participated are competent to speak only of their own personal experience. Where friends and foes are falling by scores, and every species of missile is flying through the air, threatening each instant to send one or more into eternity, little time is afforded for more observation or reflection than is required for personal safety.

The scene is one of the most exciting and exhilarating that can be conceived. Imagine a regiment passing you at "double-quick," the men cheering with enthusiasm, their teeth set, their eyes flashing, and the whole in a frenzy of resolution. You accompany them to the field. They halt. An aide-camp passes to or from the commanding general. The clear voices of the officers ring along the line in tones of passionate eloquence; their words burning, thrilling and elastic. The word is given to march, and the body moves into action.

For the first time in your life you listen to the whizzing of iron. Grape and canister fly into the ranks, bomb-shells burst overhead, and the fragments fly around you. A friend falls; perhaps a dozen or twenty of your comrades lie wounded or dying at your feet; a strange involuntary shuddering steals over you, which it is impossible to resist. You feel inclined neither to advance nor recede, but are spellbound by the contending emotions of the moral and physical man. The cheeks blanch, the lips quiver, and the eye almost hesitates to look upon the appalling scene.

In this attitude you may, perhaps, be ordered to stand an hour inactive; havoc, meanwhile, marking its footsteps with blood on every side. Finally the order is given to advance, to fire, or to charge. And now, what a metamorphosis! With your first shot, you become a new man. Personal safety is your least concern. Fear has no existence in your bosom. Hesitation gives way to an uncontrollable desire to rush into the thickest of the fight and to vie with others in deeds of daring.

The dead and dying around you, if they receive a passing thought, only serve to stimulate you to revenge. You become cool and deliberate, and watch the effect of the bullets, the shower of bursting shells, the passage of cannon balls, as they rake their murderous channels through your ranks, the plunging of wounded horses, the agonies of the dying, and the clash of contending arms which follows the dashing charge, with a feeling so calloused by surrounding circumstances that your soul seems dead to every sympathizing and unselfish thought. Such is the spirit which carries the soldier through the exciting scenes of the battlefield.

But when the excitement has passed, when the roll of musketry has ceased, the thunderings of the cannons are stilled, the dusky pall of sulphurous smoke has risen from the field, and you stroll over the theater of carnage, hearing the groans of the wounded, discovering here, shattered almost beyond recognition, the form of some dear friend whom only an hour before you met in the full flush of life and happiness, there another perforated by a bullet, a third with a fifth almost torn to fragments, a sixth a headless corpse, the ground plowed up and stained with blood, human brains splashed around, limbs without bodies, scattered here and there, and the same picture duplicated scores of times—then you begin to realize the horrors of war, and experience a reaction of nature.

The heart opens its flood-gates, humanity asserts herself again, and you begin to feel. Friend and foe alike now receive your kindest ministrings. The enemy, whom but a short time before, full of hate, you were doing all in your power

to kill, you now endeavor to save. You supply him with water to quench his thirst, with food to sustain his strength, and with sympathizing words to soothe his troubled mind. All that is humane or charitable in your nature now rises to the surface, and you are animated by that spirit of mercy which blesteth him that gives, and him that takes. A battlefield is eminently a place that tries men's souls.

## GROWING AROUND AND AROUND.

A horticulturist once gave a lady a rare and very beautiful ivy.

"It will not grow out of doors in this climate," he said. "You must raise it in the house. Give it a sunny room with a southern exposure. Root it in rich soil, in a large pot; give it plenty of water, and let it climb where it chooses. It will go right around the room."

"But what will it do then?" asked the lady.

"Go round again," replied the horticulturist.

"And after that?"

"Go round again."

"Will it never stop?"

"Not until it gets its growth. I can't tell you how many times it will go around your room, but it will keep on doing so until its vitality is exhausted. All it asks in nourishment, and a sunbath when the sun is shining. You can't discourage an ivy like that by just shutting it up. So long as there is plenty of room to go around and around in, it is satisfied."

Some human lives, says "Sunday Circle," can no more be frustrated by discouraging conditions than this indomitable ivy. If they can't grow up and out, in a perfectly adapted environment, and favored by every circumstance, they will grow around and around in what room they have. They are bound to grow, anyway. The life that is in them will be manifested. When they come to a sharp corner they will not push against the obstructing wall for a little while, and then hang their heads and give up. They will go across the corner and adjust themselves to it, and keep right on along the new wall.

It would be pleasant, of course, to grow straight ahead; but it is a fine thing, nevertheless, to be able to grow around and around. It may be that there will be more of triumph and beauty in doing that than in easy and straightforward growth under favoring conditions.—[Sel.]

For the Herald of Truth.

## A LESSON FROM THE CLOCK.

By Frank Monroe Beverly.

The old clock, faithful ever,  
Is ticking on the wall,  
Anon its loud alarm  
The hours of day doth call—  
Ticking, over ticking,  
Ticking on the wall.

The old clock, staid and sober,  
Counts seconds as they pass;  
If wasted, they will lengthen  
Into hours, alas!  
Ticking off the seconds,  
As they swiftly pass.

If the day be dreary,  
Or if the sun doth shine,  
Ticks the old clock steady,  
With order and design—  
Ticking, ticking, ticking,  
If it rain or shine.

The old clock, ever busy,  
Has its task to do  
Without e'er stopping, waiting—  
To its own self is true:  
Ticking, ever ticking,  
Has a task to do.

We know that our Designer  
With purpose and intent,  
Has given us our beings,  
And passing moments lent:  
Then busy, ever let us  
Live up to His intent.

Freeling, Va.



## HERALD OF TRUTH

Thursday, April 2, 1908.

J. F. FUNK and A. B. KOLB, Editors.

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The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

## A NATIVE BOY FOUNDS A MISSION.

Charles Padfield, a Congo missionary, says: "At Bondinda, in the Congo, there is a missionary station which was founded in a strange way. A little native boy came down the river from Bondinda before there were any Christians there. This boy was educated by the missionaries, but was then stricken with the sleeping sickness. He knew that he was marked for death, and he said, 'I want to go home to mother.' He went home to his heathen mother, and while dying told her about Jesus and the love of God. Some time after this a missionary went to Bondinda, and he learned that ever since her son died, two years before, that mother went to the river, and looking down this river towards where the white men lived, she prayed to the white man's God. "Thirty-three persons in that place were soon inquiring the way of salvation. And all this was the result of that dying boy's testimony."

## DAILY BIBLE READINGS.

The International Daily Bible Readings, inaugurated twenty-five years ago by Charles W. Herz of London, England, are now used by nearly a million men and women throughout the world, who read the same passages of Scripture day by day. The International Sunday School Association has secured the right to use these readings in the United States, and they will be offered to publishing houses, editors, etc., who desire to use them. Application for such use may be made to W. N. Harshbarger, chairman of the executive committee, 85 Broad Street, Boston, Mass.

The plan of the International Bible Readings is an intelligently arranged set of readings, beginning Monday of each week, treating daily the subject of the international lesson for the following Sunday. Each reading is a ray of light, and all are focused on the forthcoming lesson topic. Teachers and pupils thus find ready at hand readings, unified by the common subject, proving that the best Bible interpreter is the Bible itself. With the universal publication of these readings in the religious press as well as in many daily papers, in 1908, it is expected that several million members of the Sunday school and others interested will profit in daily systematic Bible reading, using the same passages from day to day. Who can estimate the results of this study?

Sensible people will take you for what you are, and not for what you say you are. It is what you are that counts.

## HERALD OF TRUTH.

## MARRIED.

Bricker—Wambold.—On Feb. 11, 1908, at the home of the bride's parents, Dea. A. H. Wambold, by N. B. Stauffer, Bro. Harvey Bricker to Sister Ada Lovine Wambold, all of High River, Alta, Canada. May God bless them in their new relation.

## DEATHS.

Cressman.—On Feb. 26, 1908, in High River, Alta, Bro. John C. Cressman, aged 56 Y., 4 M., 2 D. Buried in the Mountview buryingground. Funeral services conducted by N. B. Stauffer from Pss. 39:4.

Moyer.—Bro. Abraham F. Moyer of Franconia Twp., Monticome Co., Pa., died of the infirmities of old age on Saturday, March 23, 1908, in his 88th year. Funeral was held at the Franconia meeting-house on the 26th. He died at the home of his son-in-law, Henry M. Sykes, near the meeting-house.

Eby.—On the 21st of March, 1908, at his home near Markham, Ont., suddenly, John W. Eby, aged 48 Y., 4 M., 9 D. Bro. Eby left his home in the morning and went with Bro. Albert Wideman to a nearby woods to fell a tree. The tree lodged in his fall, and it was pulled down by a team, part of the top flew out, striking Bro. Eby on the head, fracturing his skull. He was at once taken to the home of his wife, where he remained for two hours after the accident. This again is a loud call to all who sorrowing widow and two stepsons. He was for a number of years a faithful member of the Mennonite church. Burial took place at the Wileman M. H. on the 23rd in the presence of many neighbors and friends. Services were conducted by L. J. Burkholder, assisted by S. R. Hoover and S. Wileman. Text, "There is but a step between me and death" (1 Sam. 20:3).

Contributions Received by the Mennonite Pub. Co.

Sarah Hunsberger, Grand Rapids, for Rose Lambert Mission, Hadjin, Turkey, \$3. A Sister in Hutchinson, Kan., for Rose Lambert Mission, \$6. Total, \$9.00.

Travis' Reference Line System adapted to Bible Study. Life of Christ. This consists of sixteen separate sheets on which are printed about ninety parables, which are to be pasted into your Bible as a guide to your Bible studies; five maps, harmony of Matthew's and Luke's genealogies, explanations, a key to the four Gospels, and a very complete index. This arrangement cannot be described satisfactorily, but must be seen to be properly understood. The Mennonite Publishing Co. has only a small number of these in stock. The original price was 75 cents. We will close out this lot at 25 cents a set.

## MARRIAGE CERTIFICATES.

We carry a fine line of marriage certificates. See our catalogue. One design (No. 22) is 15x20 inches in size, adorned with roses, lilacs of the valley and morning-glories. Postpaid, 30 cents; per dozen, \$2.00. No. 18 costs 25 cents per copy; \$2.50 per dozen. No. 17413 and 17414 cost 20 cents a piece or \$2.00 a dozen. These are 11x17 1/2 inches in size. They can be safely sent in strong mailing tubes and delivered to the purchaser without any danger of being crushed in the mails. We call the attention of our ministers to this matter in closing out, he sold at \$1.25 pre-paid. Now is your chance, if you belong to the Funk family descendants and have not yet secured a copy, then do not delay, send at once. If you want half morocco send \$1.50 and for full morocco \$2.25. Address, Mennonite Publishing Co., Elkhart, Ind.

## THE FUNK FAMILY HISTORY.

We have still a limited number of this book on hand, but will close out the edition at a reduced price. The cloth binding which originally sold at \$1.75 is now in closing out, he sold at \$1.25 pre-paid. Now is your chance, if you belong to the Funk family descendants and have not yet secured a copy, then do not delay, send at once. If you want half morocco send \$1.50 and for full morocco \$2.25. Address, Mennonite Publishing Co., Elkhart, Ind.

"What Think Ye of Christ?" is a book newly translated from the German and is from the writings of Dietrich. It is one of the best we have read for a long time. The book is published in octavo size, 6 1/4 x 9 inches, nice large print and contains 102 pages, strong paper cover. Price, 50 cents by mail. Those who wish to read a real substantial gospel exposition of the life, character and office of the Son of God on earth should not fail to get and read this book. It will give you a clearer insight into the oft repeated question, "What is Christ to us?" Send for a copy.

April 2, 1908.

## CONFERENCE NOTICE.

The Eastern A. M. Conference for 1908 will meet near Archbold, Fulton Co., Ohio, on Thursday and Friday, June 4 and 5. The executive committee and other members interested will meet on the preceding day to make necessary arrangements. All questions should be sent previously to the moderator or secretary. Persons coming from the East, either on the Lake Shore or Wabash railroads, should stop at Wauseon, Ohio, and inform E. L. Frey of said place. Those coming from the West will please stop at Archbold, if coming on the Lake Shore. If on the Wabash, stop at Elmira and inform J. D. Wyse, Archbold, Ohio. If any further information is desired, address the above-named brethren.—John B. Kauffman, Matlawa, Pa., Moderator; C. Z. Yoder, Wooster, Ohio, Secretary.

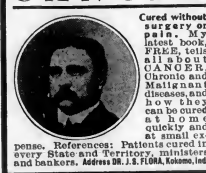
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## HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, APRIL 9, 1908.

Vol. XLV. No. 15.

## EDITORIAL NOTES.

TO THE READERS OF THE HERALD OF TRUTH AND THE PATRONS OF THE MENNONITE PUBLISHING CO.

The negotiations that have been pending between the Mennonite Publishing Co., of Elkhart, Ind., and the Mennonite Publication Board of Scottsdale, Pa., composed of a majority of the church districts throughout the United States and Canada, were finally consummated on Friday, March 27, at Scottsdale, Pa.

John F. Funk and James A. Bell, representing the Mennonite Publishing Co., met with the Mennonite Publication Board and finally consummated a sale of all of the periodicals now published by the Mennonite Publishing Co., namely, The Herald of Truth and Words of Cheer, English weekly papers; the Mennonitische Rundschau and Christliche Jugendfreund, German weekly papers; the Primary and Advanced English and German Lesson Quarters, and the English and German Family Almanac. The formal transfer of the Herald of Truth and Words of Cheer will be made in a few weeks, and the balance of the publications are to be transferred on or before July 1, 1908, and these publications will hereafter be published at Scottsdale, Pa., by the Mennonite Publication Board.

This deal will effect a merger of the publication interests of the Mennonite church, putting them all under the control of the church, but does not affect the business of the Mennonite Publishing Co. In any other respect. All of the denominational book stock now owned by the Mennonite Publishing Co. will be sold by said company at Elkhart, Ind., for the next five years and all orders will be filled as heretofore. A sufficient quantity of each of the numerous books will be carried in stock by the Mennonite Publication Board at Scottsdale, and at the end of five years all unsold books and plates denominational in character are to be taken over by the Mennonite Publication Board.

We herewith invite our former customers and others to send us their order as formerly. MENNONITE PUBLISHING CO., Elkhart, Ind.

## VALEDICTORY.

In the month of December, 1863, we wrote our salutatory to the Herald of Truth, and now after the lapse of over forty-four years of unwearied toil and many joys and sorrows mingled in the cup of Christian life and experience, our kind heavenly Father permits us to take up our pen again to write also the valedictory for the same paper. The Herald of Truth contains to a very large extent the history of a life of self-denial and self-sacrifice, such as every important work, whether in the church or in secular enterprises, demands; but from the beginning to the end it is a source of great comfort and satisfaction that we can realize that the strong arm of our heavenly Father supported and sustained us and prospered the work, and we first of all desire to acknowledge the goodness and mercy of God who thus, during all these years, has been to us a very present help in every time of need and on many occasions wonderfully manifested his loving-kindness toward us and led the way so that we could ever plainly see that the hand

of the Lord was with us. For all these manifestations of his love we desire to praise and thank him as long as the feeble tongue can declare his name.

We also desire to express our warm appreciation of the kindness of our patrons and friends for their kind and generous help and support in our work, by which we were able to accomplish what otherwise would have been impossible.

Our kind and helpful correspondents who have from time to time supplied us with articles and church news deserve special recognition, and they have our warmest thanks and appreciation of the part they so well and willingly performed in aid and support of the good work.

We also desire to express our sincere appreciation and gratitude toward all our friends who have spoken kind words, who have written encouraging letters, who by acts of kindness and words of love have shown flowers in our pathway that made the hard work and the weary burdens of life so much easier. God bless you all and reward you for these favors.

Of those whom we may in any way have wronged or to whom we may have been cause of offense we ask forgiveness. Those who have taken offense without cause, we ask to be charitable and exercise forbearance; those who have opposed us in any good work we pray God to show them a better way; to those who have opposed us against wrong-doing (if such at any time was the case) we tender our sincere thanks and ask God to help both them and us, that we may, if possible, have peace with all men and that all may finally be gathered home into the mansions of eternal joy and blessedness.

With this issue our work on the Herald of Truth ceases and the old familiar friend that for so long a time has been a regular visitor in so many Mennonite homes and gladdened the hearts of our brethren and sisters throughout the land, will cease its visits, drop out of existence and pass over into the records of history. It seems like giving up a very dear friend whose associations we have long and deeply cherished, but while "sorrow may endure for a night," we are assured that "joy cometh in the morning."

We shall not lay down our pen altogether, but through the new paper, "The Gospel Herald," we shall still from time to time, as the Lord gives grace and strength, have something to say to our Mennonite people and to all who read that paper. We wish all our former readers and all whom we have learned to know either personally or by correspondence, God's blessing, a happy, peaceful life while they live on earth, and finally a triumphant, glorious entrance into the home above, the house not made with hands, eternal in heaven.

JOHN F. FUNK.

## PARTING WORDS.

After more than twenty-two years' connection with the editorial work of the Herald I lay down my pen as the Herald passes into the hands of the church. For the many helpful criticisms and the numerous friendships which association with the work has brought me I feel deeply grateful. My prayer is that under church ownership and control there may be a more hearty and general co-operation and support of the organ of the church than was the case under the old condition of things. I trust that those who were so earnest in their efforts to advance the cause of church

literature in the days of division of sentiment will prove their integrity of purpose and their sincerity for the cause by a still greater enthusiasm for and self-sacrificing devotion to the interests now controlled and conducted in the name of the church. Not to do so now would necessarily indicate to the great majority of the church that their efforts were impelled by partisan motives, and this would inevitably destroy confidence and weaken instead of strengthen the new arrangement. Every member of the church should be a reader of the church paper. If any member is too poor to pay the subscription—and that is very seldom the case—the congregation or a free paper fund should provide for such needs. Every congregation should have a regularly appointed, capable correspondent, who should regularly report all items of news for his or her district. Every minister should make the dissemination of the periodicals of the church a part of his ministry. So also every member as a member. In these respects the church has been lamentably weak, and our weakness in this important part has caused us to lose much ground. The control of the new publication must be in the hands of men who rise above factional impulses and influences and the narrow confines of local conditions and preferences. They must stand on a plane that fairly represents the whole church and not a part. Their sympathies as well as their comprehension of conditions, must be broad enough to include all in a fair and equitable consideration. Upon their integrity will depend in a large measure the integrity and unity of the church. There will be a position of vast responsibility, and the church should unite in prayer that divine guidance may be the only voice to which they may give heed. That the church may be greatly strengthened in her forces for good by the merging of the publication interests is the sincere prayer of the writer.

A. B. KOLB.

Reported Death of Bro. Barnhard Warkentin.—The State Department at Washington, D. C., received a dispatch from Ambassador Leshman of Constantinople, reporting the death of B. Warkentin, president of the Kansas State Bank of Newton, Kansas. The banker was shot by a Syrian while on the train traveling from Damascus. The Syrian was arrested and explained that he was examining his pistol and that the shooting was purely accidental. Bro. Warkentin was one of the first four Mennonite young men who came over from Russia to America, just preceding the Mennonite emigration from that country in 1873-1874. In company with Bro. John F. Funk he made two extended trips to the Northwest to view the country and determine upon a location for the settlement of the immigrants. Bro. Warkentin was a genial, whole-souled man and for many years has carried on an extensive milling business and other enterprises at Halstead and Newton, Kansas. We are indeed grieved over his sad and untimely death. The Lord comfort the bereaved family.

The Mennonite Publishing Co., at Elkhart, Ind., will continue the book store as heretofore and all Mennonite books may be purchased or ordered from there still as well as from the Mennonite Publication Board at Scottsdale, Pa. The printing office, also, will continue, and whether you wish to buy books or get them printed, we are ready to

serve the public in either line as before. We have especially fine facilities for printing books, catalogues and commercial work of every kind, and we solicit your orders.

★

The Herald of Truth was first issued as a four-page monthly in Jan. 1864. Its publication office was at No. 42 South Morgan street, Chicago, Ill. It was moved to Elkhart, Ind., in April, 1867, and published here since. This, however, is the last issue, and the Gospel Herald will take its place. We trust the brotherhood will accord to the new paper a generous support.

★

Bro. H. A. Mumaw, M. D., established the Words of Cheer at Orrville, Ohio, in April, 1867, and after it was transferred to the Mennonite Publishing Co. It was published in Elkhart up to the time of his death, but will hereafter be issued at Scottdale, Pa., by the Mennonite Publication Board.

★

All the subscribers of the Herald of Truth who have paid in advance will find this date on receive the Gospel Herald, the new church paper, published by the Mennonite Publication Board at Scottdale, Pa. We trust the arrangement will prove satisfactory to all our kind patrons.

## PERSONAL MENTION.

Pre. D. Z. Yoder of Wayne Co., Ohio, held services at the Old People's Home on Sunday afternoon, March 29.

Pre. Jacob Bucher of Munasberg, Pa., conducted services in Ephrata, Lancaster Co., Pa., on Sunday evening, April 5.

The brethren J. S. Shoemaker and M. S. Steiner came to Elkhart on April 6 on business connected with the merging of the publishing interests.

Pre. H. R. Voth of Newton, who is engaged to a large extent in evangelistic labors, is on a trip to the Canadian Northwestern settlements.

Pre. Noah Yoder of Knox Co., Tenn., being on a visit to Lancaster Co., Pa., preached in the Goodville Mennonite M. H. on Sunday evening, April 5.

Bro. T. T. Johnson of Elkhart county left last Tuesday for Kansas and other parts of the West and will probably visit the lands now open for settlement in Old Mexico.

Bro. J. S. Lehman made his appearance in Elkhart unexpectedly on the morning of April 1, on business relating to a real estate deal, and assisted in the funeral services of Bro. Mumaw.

Bro. Abm. Metzler of Blair Co., Pa., was not able to attend the meeting of the executive committee of the Mennonite Publication Board at Scottdale last week on account of an attack of rheumatism.

Bro. S. G. Shetter of Johnstown, Pa., closed a two-weeks' series of meetings at Oak Grove M. H. in Logan Co., Ohio. The result of these meetings were fifteen conversions. God bless the work in Logan county.

Pre. Henry G. Anglemeyer, of the Blooming Glen congregation, Bucks Co., Pa., who has been much afflicted with ill health during the past winter, we are glad to hear is somewhat improved during the past weeks.

Pre. Levi Miller of Johnson Co., Mo., who recently visited different Amish Mennonite settlements in Kansas, Oklahoma and Arkansas, returned to his home about the middle of March. He was away about two months.

Dea. Jacob H. Wisler, one of the Elkhart congregation, who has been suffering for several months from the effects of a paralytic stroke, is slowly recovering and able to set up in his chair and take his meals at the table.

Pre. Joseph F. Mast of Holmes Co., Ohio, attended services at the Forks M. H. in Lagrange Co., Ind., on Sunday, March 15. He spoke both

## HERALD OF TRUTH.

morning and evening and two persons presented themselves for church membership.

Bro. George Mumaw of Orrville, Ohio, spent a part of last week in Elkhart and attended the funeral of his uncle, Dr. H. A. Mumaw. Two sisters of Bro. H. A. Mumaw, of the same vicinity, were also here on the same sad errand.

Bro. John G. Stauffer of Quakertown, Pa., editor and publisher of the well-known paper, "The Manna," has recently united with the Old Mennonite congregation at Souderton, Pa. Bro. Stauffer has been in the publishing business for many years and has been doing a good work.

Bro. H. A. Mumaw, M. D., who has been connected with the Mennonite congregation at Elkhart, Ind., for about thirty-eight years, after five weeks of severe suffering with Bright's disease, passed away peacefully at 2 o'clock on Wednesday morning, April 1. See obituary in another column.

Bro. Jos. Miller and wife of the Amish congregation in Ness Co., Kan., have been visiting among their friends and brethren in Elkhart Co., Ind., for about five weeks. They called at the Publishing House in Elkhart for a supply of books. They will spend a week in Jasper Co., Ind., and return home after an absence of seven weeks.

Bro. George Lambert is busily engaged in preparations for his intended trip to Germany, Switzerland, Holland, Russia and India. He expects to spend a week among the congregations in eastern Pennsylvania and attend the Franconia conference on May 7, before embarking at New York. We hope he may have a prosperous and profitable journey.

Bro. Henry A. Geertz, for seven years connected with the clerical force of the well-known Oliver Flow Works of South Bend, Ind., left April 2, 1908, for Russia, his native land, to introduce the products of the factory of his employers among the farmers of that country. Previous to his engagement with the Oliver people he was employed in the office of the Mennonite Publishing Company.

Biah, Christian and Susannah A. Krebhiel of Halstead, Kan., celebrated the fiftieth anniversary of their wedding on Saturday, March 14, on which occasion their children and grandchildren were present. On Sunday, the 15th, appropriate services befitting this occasion were conducted in the church in connection with a missionary meeting, which was largely attended. A collection of \$77.89 was taken for missionary purposes, and the need couple a purse of 427 dollars was given them as a gift, which, however, was also at once turned over to the mission board. May God still bless the aged couple in their declining years.

For the Herald of Truth.

## OUR PUBLISHING INTERESTS.

It is with great pleasure that we are permitted to report to the church a consolidation of her publishing interests. It has been the fond hope of the Publication Board and all who are interested in the welfare of the church that a satisfactory adjustment of our publishing interests would be effected by April 1, the time set for the launching of the new institution. The progress of our work has been reported from time to time. It has also been reported how that the way seemed closed to consummate an agreement with the Mennonite Publishing Co.; but as the time drew near to launch the new institution Bro. M. S. Steiner called upon the officers of the Mennonite Publishing Co. and opened up further negotiations.

After several interviews with them they finally came to an agreement. Bro. Steiner met the Executive Committee at Scottdale, Pa., and brought the matter before the meeting. We gave the proposition careful consideration and, after some modifications in this agreement, we discussed the proposition with Bro. J. F. Funk and J. A. Bell, who also met the Executive Committee

at Scottdale. Our deliberations resulted in the following agreement or contract, signed by the officers of both organizations:

## AGREEMENT.

1. The Mennonite Publication Board agrees to pay \$8,000 for the following periodicals, now owned and published by the Mennonite Publishing Co.: Herald of Truth, Words of Cheer, Lesson Helps (English and German), Familien Rundschau (English and German), Mennonitische Rundschau and Jugendfreund.

(a) The Mennonite Publishing Co. reserves the right to collect and retain all sums due for subscriptions up to date of last issue of any or all their publications.

(b) The Mennonite Publication Board assumes the responsibility of filling all unexpired subscriptions on the above-named periodicals.

(c) These periodicals are to be transferred at a time agreed upon by the executives of the institutions concerned, the complete transfer to be made on or before July 1, with the cash consideration of \$8,000 in hand.

2. In the interest of peace and unity, an additional sum of \$2,500 is to be raised by voluntary donations, the same to be paid to the Mennonite Publishing Co. on or before one year from date of transfer.

3. The Mennonite Publication Board agrees to purchase some denominational books in lots of 100 each as needed at prices made by the Mennonite Publishing Co. on Jan. 9, 1908, and if at the end of five years after date of transfer there are any books unsold, then the Mennonite Publication Board agrees to purchase them at a price to be mutually agreed upon, which price shall be fixed by a competent committee mutually appointed.

At said date the Mennonite Publishing Co. also agrees to turn over without charge all electrotype plates of said denominational books. The books to be included in this agreement shall consist of such works as shall be mutually agreed upon.

All cuts which can be used for illustrating the church periodicals shall be purchased by the Mennonite Publication Board from the Mennonite Publishing Co. at the rate of four cents per square inch.

4. The Mennonite Publishing Co. also agrees that they shall within a reasonable time change their corporate name so that it will not contain the word "Mennonite," and relinquish all claims to being a church institution.

The foregoing agreement is the result of thoughtful deliberation and careful consideration on the part of those to whom this important work has been committed. How well we succeeded in serving the best interests of the church remains to be determined.

After hearing from different parts of the church we found that many of the leading workers of the church were strongly in favor of combining our publishing interests, even at the extra expense which would be incurred in bringing about this desired end; and we saw that in paying the extra \$2,500 for the periodicals owned by the Mennonite Publishing Co. it became possible to merge our publishing interests into one institution, and thus close up the breach which has apparently existed between some of the supporters of the Herald of Truth and the Gospel Witness and thus unify all our forces, which we consider to be of infinitely more value to the church than the extra amount of money. Taking these facts under consideration we took action as set forth in the above agreement, believing that the church in general will not only approve of the action taken by the Executive Committee, but will cheerfully give the new institution their hearty support, both by patronage and finances. We will need at least \$10,000 on or before July 1, and \$8,000 more will be needed in the near future to equip the institution with the necessary machinery and supplies to serve the best interests of the church in the way of supplying her with full line of church literature. Since our long cherished hope

April 9.

1908.

is now realized, we trust there may be an immediate and hearty response in the way of moral and financial support from every friend of the new institution. Love for Christ and his cause should constrain us all to lend a helping hand in this great work. The work of collecting and providing the necessary fund to pay, equip and run the new institution has been assigned to the Finance Committee, and they will in the near future make known to the church their method of procedure.

We, at this time, feel to offer a few suggestions in the way of solving the financial problem which is an essential feature in the launching of an institution of this kind:

1. Let some active brother in each congregation take the matter up at once and see what can be raised by way of donations and pledges to be paid over into the hands of the treasurer of the Mennonite Publication Board between now and June 15.

2. Subscribers who have been taking both the Herald of Truth and Gospel Witness and have paid in advance could cancel one of the unexpired subscriptions and the same would be credited as a donation.

3. Members who have means could help the cause by turning over to the Publication Board certain amounts as annuities, for which they would receive a fixed rate of interest annually during their lifetime.

We offer the above suggestions with the hope that there will be a hearty response all along the line.

It is our purpose to conduct the institution as nearly as possible on a missionary basis. The members of the Board receive no compensation for their services, and the editors, officers and employees of the House are paid according to their needs, and not according to ability. All money paid either into the hands of the treasurer of the Board or the House will be accounted for and reported.

All contributions, donations and free-will offerings should be sent to the treasurer of the Board, Abraham Metzler, Martinsburg, Pa. All letters containing money for subscriptions, books, Sunday school supplies, should be addressed, Mennonite Publishing House, Scottdale, Pa. All communications intended for publication should be addressed, "Gospel Herald," Scottdale, Pa. By following these instructions, the work, both in the Publishing House and the treasurer of the Board will be greatly facilitated. It will be the aim of all connected with the management of the new institution to do what we can to serve the best interests of the church in the way of supplying our people with such periodicals, books and other publications which shall be helpful in building up Christian character, inspiring activity along all and purify in the church and home. This being our aim we feel assured that the new institution will receive the hearty support of the entire church. We shall be grateful for any helpful suggestions that may be given by our brethren at any time. Pray for the prosperity of the church and all her institutions.

MENNONITE PUBLICATION BOARD.

Per J. S. SHOEMAKER, President.

Per S. H. MILLER, Secretary.

For the Herald of Truth.

HOW WE MAY DO OUR PART.

It is always right to do right. New responsibilities should be interpreted in the light that accompany them. A satisfactory solution to the publishing interests of the church was considered to be impossible some weeks ago. New conditions have changed the situation. Bro. Shoemaker in his article sets forth these conditions and gives the terms of mutual agreement that were acceptable to all parties concerned. One other point remains to be cleared up. Provision was made for the life support of Bro. J. F. Funk. The Publication Board agreed to pay him a yearly

## HERALD OF TRUTH.

salary for his work on the editorial staff, the same as that received by Bro. Kauffman. This will not be sufficient for one who has no other source of income. The difference is to be raised by individual subscriptions and donations.

In justice to Bro. Funk and the stockholders of the Mennonite Publishing Co. I would say that Bro. Funk has given up all his personal property—not sparing the home he lives in—to secure the bonds and stock of the company. If some of the stockholders feel disappointed in their loss, there is this consoling thought that while they may suffer a loss, it is only on the amount of stock they have invested, while Bro. Funk risked not only his stock, but has aside from this also risked his personal property, and was willing to risk all this for the benefit of the stock and bondholders. He has no income aside from what is allowed him by the Publishing Board and the church, and may not have in the future. Should he ever receive an income above and beyond an amount required to satisfy his obligations he has expressed a hearty desire to relieve the church of any further obligations. This done, the course for us to follow is very clear. It becomes our simple duty to lend him our unbiased support. "The laborer is worthy of his hire." It should never be a question with us to help bear one another's burdens when the way is cleared as it has been in this case. The church cannot be expected to make good any loss to the stockholders beyond paying them an honest price for material taken over by the church. Bro. Funk shares alike with other stockholders in this particular.

He has, however, aside from giving his stock for this purpose, given also his years of toil and labor, and he further proposes to continue to devote his time and energy so long as the Lord spurs him, for the good and the promotion of the church and her publications. This is of great value to the future prosperity of the work. With all our publications taken over by the church, and an entire brotherhood back of them, we should muster the courage that becomes men of God! Let us shoulder the responsibilities that face us, take courage and thank God!

M. S. STEINER.

For the Herald of Truth.

## FAREWELL THOUGHTS—FOR THE HERALD OF TRUTH.

By Levi Blauch.

I have been a reader of the Herald of Truth for about thirty-eight years and its pages have always been a welcome visitor in my home. The Herald of Truth was a member of the church. I remember well how I used to love to read the lines of poetry it contained, and as this issue will be the last one I wish to say, "Farewell," to the Herald. It has passed through many a storm; it has endured many criticisms; it has warned many a sinner; it has encouraged many a saint. It has been the means of building up the church and its institutions to a very large extent; its supporters in the way of correspondence have been many—many of them have passed to their reward long ago. Some of their warnings as well as their words of encouragement are still ringing in my ears as I write these lines. Thus the Herald of Truth will be remembered by many for years to come. Thousands of people have been reading it for more than forty years; many of them have heard and souls filled with joy and peace. We must believe that the blessings of God for many years have been with its editors and also with the supporters of the paper. May the same blessing be with the editors and the supporters of the Gospel Herald, now owned and controlled by the church. May it also prove a blessing to the church and upbuilding to fallen humanity. This is my sincere prayer.

Johnstown, Pa.

For the Herald of Truth.

## CLEANSING THE TEMPLE.

By J. W. Keiser.

(Conclusion.)

Now we are the temple of the living God, for God has said, "I will dwell in them and walk in them, and I will be their God, and they shall be my people." Wherefore come out from among them, and I will be their God and they shall be my people. Wherefore come out from among them." From among what? That big L. Those fat cattle, those fine horses, those fine houses and barns and all worldliness. "Be ye separated, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (Isa. 52:11).

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

Oh, may we as Christian professors get concerned about this temple and go right to work and clean it out, as we do not know how long a time God is going to give us; but this we know that if we defile this temple God will destroy it.

Let us remember that the conversation we have with each other and our actions will show whether we are keeping the temple of God undefiled, and in what great sorrow our dear Saviors look down upon us when we are doing the same sin over again that he had cleansed us from, and how he must be grieved when he sees so many of the temples going to ruin. Some seem to have the windows nailed shut and the door locked and are defiling the temple of God in secret; only men cannot see their evil works, not realizing that God sees us and he is the One who is able to destroy and to cast into hell. Oh, that we would become more concerned about this temple of the living God, and keep it so clean and bright that it would illuminate to such an extent that it would dazzle those around it, as it is so hard sometimes to discern the temple of God from that of Satan.

Whose temple do we want to represent? If we do not worship every day and come before him in prayer, and ask him to help us keep his house clean, we are relying too much on ourselves and will soon be left alone, as God wants his children to ask him and honor him in all things, for if we ask God for help, and honor him for what he has done, he will never forsake or leave us alone; nor will we want to do anything that will defile his house.

Now, does it not seem to be drifting in the same way with our churches today? Instead of coming together to worship God in spirit and in truth, we do too much buying and selling, not thinking how we are using God's temple, which temple we are. How little the word of God is looked at by some churches! Here is a minister. He does not care much for his congregation; all he wants is his salary. And here is another church; they do not like to lose their minister, or he may be a fine speaker and can please the human ear, and that is the minister for them. They have no sorrowful regard as to what the Word teaches. How sorrowful the Lord must have been when he saw the evil that was being done in his Father's house! God had no more room there; they had crowded him out altogether and it required Jesus Christ, the Son of God, to purge it.

Our Lord gives us to understand that the temple of the living God is not at Jerusalem, but that we are his temple. The apostle Paul tells us (1 Cor. 3:16, 17), "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Now let us take notice of the seventeenth verse, "If any man defile the temple of God, him God will destroy; for the temple of God is holy, which temple ye are." Oh, may we all become more concerned about this temple of the living God!

"The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ," and "receiving the end of your faith, even the salvation of your souls."



# YOUNG PEOPLE'S BIBLE-MEETING PAGE

**TOPIC: The Devout Young Man, and the Resurrected Book.** 2 KINGS 22:1-20. (CHARACTER STUDY FOR EASTERS.) Sunday, April 19, '08

## THE LESSON MOTTO.

The word of the Lord is light and life, love and liberty. Its laws are eternity's authority and time's noblest code. Help us, Lord, to so take thy word that we may feel its regenerating, life-giving, life-sustaining power.

## DAILY READINGS.

- April, 1908.  
13. M.—The Bible; its worth. Psa. 119:97-104.  
14. T.—A Book of Testimony. John 5:39-47.  
15. W.—A guide for humanity. Psa. 119:105-112.  
16. T.—Forgetting the Book; its consequences. Isa. 1:28-31.  
17. F.—The young man who forsook God's word. 2 Chron. 12:1.  
18. S.—The young man who remembered God's word. Psa. 119:9-16.  
19. S.—The Devout Young Man. 2 Kings 22:1-20.

## A PRAYER.

Father in heaven, let thy life-giving word guide me into and in newness of life, that my life may preach the resurrection of my being from sin unto righteousness. Lord, help me to open the Bible to those around me that they may find therein Him that was raised and can raise humanity from the dead. Shine in me, O God, that I may shine for thee, for Jesus' sake. Amen.

## A SPECIAL MESSAGE.

No young man is safe without the Book. I do not mean mere possession of the volume called the Bible, but to have it as David said, "Thy word have I hid in my heart that I might not sin against thee." The contents of its pages should be the real heart treasure of every young man and woman. In days of old the enemy of souls by his popish agents caused an edict to go forth forbidding men to read the Bible, and the "dark ages" was the result. To-day the same enemy who issued his edict as a roaring lion comes as an angel of light and furnishes the world with systems of ethics, New Thought, etc. In those days men died at the stake because they would read the Bible; to-day men die spiritually because they feed on the husks of ethics, and because they will not read the Bible.

Strange that history must repeat itself so often! It is true that there are more Bibles sold and read than ever before, but it is also true that there are more novels sold and read than ever before, and more people who do not read the Bible than ever before. This apparent contradiction is true because of the increase of humanity. But history repeats itself in this that men think they can get along without having or obeying the word of the Lord. That fallacy is as old as Adam. It is as old as sin in the human race. It seems that man would begin to see by the sad example of past generations that any plan, method, order, government, polity, movement or any phase of human existence that does not proceed from God or his word is doomed to its very inception. The Israel of old under Rehoboam, Jeroboam, Ahab, Manasseh, Amon and others tried it. You know their history. When young Josiah came to the throne the book was a well-known forgotten thing hidden away under the dust and rubbish of an unused sanctuary. How is the sanctuary of your heart? Is the Word hidden away, forgotten and unknown under the rubbish of worldly ambitions and vanities as it was in Josiah's time, or is it hidden in your heart like a precious treasure, to be enjoyed and studied in the communion of its divine Author? God grant that the Book may be resurrected in every heart that we may be led by it in every walk of life.

## BIBLE HINTS.

2 Kings 22:1. Once more the blessings that cluster round pious parents are evident. Josiah was but a child when he became king, but he "did right," and the words of the prophet, "A little child shall lead them," may be applied here, for he led Israel to God. He walked as David walked. And David said, "I will delight myself in thy precepts; I will not forget thy word."

Vs. 3-7. Have you ever noticed how many things "came to pass" in Holy Writ? Who brings these things to pass? David says, "Commit thy way to the Lord; trust also in him, and he will way into the Lord; trust also in him, and he will bring it to pass." The apostle says, "All things work together for good to them that love God." God's laws, plans and purposes cause things to come to pass, whether for weal or for woe. Obedience brings weal, the opposite, woe.

For Josiah had "purposed in his heart" to repair the long neglected "house of the Lord." That he was a very wise young man, as well as pious, is evident from verse 7. Note what kind of men he employed as workmen. "They dealt faithfully." Faithfulness in service includes honesty and fidelity as well as industry. Josiah had no grafting, embezzling, purloining, shirking fellows in the force, no fellows who were continually clamoring and scheming for shorter hours and more pay, or who needed to give bonds and then be watched, and their accounts checked off and their bills itemized, etc.

Our civilization along these lines is still very crude, and seems to retrogress rather than progress. The tendency toward unfaithfulness and distrust in employer and employee alike is largely to blame. Covetousness—"the love of money"—is at the root of the evil.

V. 8. I have often wondered what priests and scribes were for while there was no "book of the law." And I have often wondered what preachers and churches are for if the gospel is laid aside and popular themes are discussed from the pulpit, and popular themes are discussed from the pulpit, and popular themes are discussed from the pulpit, and popular themes are discussed from the pulpit.

V. 11. The young king was deeply stirred. We do not know what portion was read to him, but since "all Scripture is given by inspiration of God," nothing in it is commonplace, but all is profitable for reproof and correction as well as for edification. No doubt, the king was alarmed when he realized how far from God his chosen people had strayed.

V. 12. Let us pray for one another. "The effectual, fervent prayer for a righteous man avails much." More of God's will would be revealed to and in us if we would pray more for one another. And let us pray more for those who are in authority over us. There is no true man in authority but appreciates the prayers of godly men and women in his behalf.

V. 13. God's displeasure is kindled against all things that oppose his law, whether the agency is human or satanic. Sin will be punished and the agency by which sin is committed becomes the sufferer. It does not require active, violent opposition against God's word. Indifference to it is just as bad. "Our fathers hearkened not to the words of this book." They just passed it by, but more tribulations were prophesied upon Israel by the prophetess Huldah because of this indifference. Huldah speaks to us to-day. Let us hearken not to God's word, but follow the devices and philosophies of carnal men our doom is sure. Let us grant that the Book may be resurrected in every heart that we may be led by it in every walk of life.

## ILLUSTRATIONS.

A company of shipwrecked sailors who reached an island known to have been inhabited by cannibals, were in great fear of being devoured by the natives after having escaped the jaws of sharks or a watery grave. But when one of their number who had gone reconnoitering saw, from the top of a hill, a church-spire in the distance, he gave a shout of joy to his ungodly and apprehensive companions: "We are safe here! I see a church!" Missionaries had carried the Word to the island, the seed of the Word took root and the cannibals were changed into Christians. The presence of God's word makes life safe.

Two ungodly men were traveling in what were then the wilds of Missouri. Night came, and they called at a rude hut for shelter and lodging. The man appeared uncouth and the travelers, fearing that they might be murdered by him during the night, decided to take turns in watching. Some time after they had been shown to their room the younger, who was watching, saw, through the chinks in the board partition, that the man reverently took a book down and after reading a while knelt down with his wife and prayed softly for themselves and for the strangers within their walls.

He turned over and slept soundly until the elder man woke him rather roughly early in the morning, demanding why he did not keep watch. "Oh," replied the younger, "there is no need of watching here. The old man read his Bible and prayed, and I knew we could sleep safely." The elder man was deeply affected. Memories of a pious father in the old home in the East came to him; long forgotten prayers at his mother's knee were recalled, and passages of scripture from that despoiled Book came to mind.

He got up early and walked out, to find his host already up. He spoke of their fears, and of their assurance of safety; also of his own earlier life. The travelers were cordially invited to be present at the morning devotions, where the Christian pioneer earnestly invoked God's blessing upon his guests of a night that they might learn to find the Bible the only source of safety in this life and for the life to come. Both men were converted and went on their way rejoicing.

A Roman Catholic priest in Belgium rebuked a young woman and her brother for reading that "bad book," pointing to the Bible. "Mr. Priest," she replied, "a little while ago my brother was an idler, a gambler, a drunkard, and made such a noise in the house that no one could stay in it. Since he began to read the Bible, he works with industry, goes no longer to the tavern, no longer touches cards, brings home money to his poor, old mother, and our life at home is quiet and delightful. How comes it, Mr. Priest, that a bad book produces such good fruits?"

## SUBJECTS FOR TALKS OR ESSAYS.

1. A short history of the Bible.
2. The influence of the Bible.
3. The Bible and young people.
4. How study the Bible?

"Note.—This concludes the present editor's work on the present course of Topics. Whether they will be continued under the new editorship or whether other topics will be used has not been decided so far as we know. The work has been a great pleasure to me, and the many words of appreciation have added pleasure and satisfaction to the effort made to supply the church with a series of topics that would in some measure, at least, fill the practical needs of the young people in our church.—A. B. K.

## Young People's Department

For the Herald of Truth.  
TRUST IN THE LORD.

By B. F. M. Sours.

Across the bosom of the sea  
The tempest raved.  
How could I know my craft would live,  
And I be saved?  
How could I know the wild wind's power  
Would leave a ribbed sail to me  
Another hour?

But lo! Faith grasped my Father's hand,  
And he was mine!  
The tempest raved, then ceased—O joy!  
And then the shine  
Of holy light broke through the gloom,  
And o'er the vision was the land  
With hills aloom.

O dogwood of the springtime hills!—  
How could I fear?  
The Father cares for you, then I  
To him am dear.  
Why should I fear the blast or roar  
When he whose kingdom all things fills  
Rules sea and shore?

Our Father—yes, my Father! then in him,  
His secret place,  
There let us dwell and be secure,  
And trust his grace.  
O faith! My Father! hid with thee  
Safe sheltered in the twilight dim,  
How sweet to be!

My brother, yield to Him just now  
Thy striving will.  
He knows what is the best for thee;  
Yield and be still.  
Trust fully to His love, and thou wilt find  
That bliss will come, thou knowest not how,  
Heaven interwined.  
Mechanics, Pa.

For the Herald of Truth.  
INGRATITUDE TO GOD.

By Flora Williams Wood.

"In vain we lavish kindness  
The gifts of love are shown.  
On friends whose selfish blindness  
No thankfulness is shown."

This is had enough to show ingratitude to our fellow-men, and, far worse yet, to forget God, whence come all good things, and go on living our lives in a matter-of-fact way as though we alone were the mags of his great empire. We should not forget that no matter what our place may be or how dignified the position, we cannot soar away from God in the highest. We are to him as the fishes in the brook, and it is in his power to change the current of our lives in the twinkling of an eye. We are walking on mortgaged land. God can foreclose at any time and make us paupers to his will; then why are we so important, so ungrateful?

There are some people who cannot bear too much prosperity. Their natures become so selfish and narrow that they forget duty and thankfulness and everything else that is right, in the face of fortune, and all because they are permitted to revel in God's beautiful luxuries on earth all the time, selfishly absorbing it all each passing day and forgetting the gratitude and thankfulness to God in the evening as the sun goes down under a clear sky with the promise of another of his beautiful day-gifts on the morrow.

Because the day is fair and you have been happy, that is no reason why you should forget God. Say rather, "This has been a pleasant day, for which I thank God reverently." Usually the people who are not generous in their gratitude toward God are the most selfish people of all mankind. They show it in their daily lives. Everywhere is ingratitude felt by those people who never consider beyond a moment's reflection (if even so long) that time is fleeting and nothing in this world but God's true love can last.

"God is everywhere," says one. Another, who

is much lacking in inspiration, says, "How can you prove it? The Bible may be only a fairy tale." The reply is easy enough to any one capable of appreciation and who does not forget that "ingratitude is the darkest crime that ever preyed upon the heart of the human soul," be it toward God or otherwise. A certain reliable book gives these truths, "We believe in God, because only so can existence be accounted for, because the belief alone furnishes the key to life, because nature is eloquent of God, because law requires a law-giver, and because there is that in our own hearts which responds to the belief so that we find strength and rest in him." True it is, our conscience is given of God. It teaches us the right and wrong and the divinity of all things. Then why question more when our very mind is the gift and attribute of God? The summing up of the precious truth is written in the poem:

"The spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens, a shining frame,  
Thy Great Original proclaim,  
The unwearied sun from day to day  
Repeats the story of his birth,  
And publishes to every land  
The work of an almighty hand."

Soon as the evening shades prevail  
The moon takes up the wondrous tale,  
And nightly to the listening earth  
Repeats the story of her birth;  
While all the stars around her burn,  
And all the planets in their turn  
Confirm the things as they roll,  
And spread the truth from pole to pole.

What thought in solemn silence all  
Move round the dark terrestrial ball?  
What though no real voice nor sound  
Amid the radiant orbs are found?  
In reason's ear they all rejoice  
And utter forth a glorious voice,  
Forever singing as they shine,  
"The hand that made us is divine."

Elkhart, Ind.

For the Herald of Truth.  
MAKING SOME ONE HAPPY.

By Emma Keim.

Of the class beneath, in the infant Sunday school,  
A dozen pairs of little shoes and slippers hung  
down almost to the floor, and a dozen little malds kept them swinging back and forth all through the lesson hour.

Ella Bryce, who was one of the little maidens, was so busy gazing at her own pretty, shiny boots that she did not notice a pair of very worn shoes at the other end of the row. "Why, what a shabby pair of shoes to wear to Sunday school!" she thought to herself, when she caught sight of them; "and what a faded dress that little girl has! I am glad she is not sitting by me." And she smoothed her own dainty frills with a chubby hand.

The teacher was speaking again, and her words set Ella thinking. "Now, girls, you have all answered well to-day, and I want to know who will promise to keep the lesson during the week and try to make some one happy whenever she gets a chance?"

Up went Ella's hand with the rest, and her eyes turned again to the little stranger, whose name she had discovered was Jennie Deim. "I don't believe she is very happy," she thought. "And before she knew it, almost, she had smiled at the little stranger, whose big, wondering eyes smiled back.

As the infant class pupils trooped out for the closing exercises, a little figure in a dainty dress slipped into the seat beside Jennie Deim. "A new dress, isn't it?" asked Jennie. "I guess, I'll sit by you. You can hold my new muff if you like. It's so cozy to put your hands in."

As she and Carrie Miller trotted home from Sunday school that day, Ella whispered in Carrie's ear, "It's so easy to make people happy; and isn't it funny? It makes you feel as if some one were making you happy, too!"

Reading, Pa.

## MARRIED.

Killheffer—Brubaker.—At his residence near Mount Joy, Lancaster Co., Pa., on March 19, 1908. Bish. Jacob N. Brubaker united in marriage Bro. Willis Killheffer of near East Petersburg and Sister Mattie H. Brubaker of East Petersburg. May the Lord bless them with a long and happy life in his service.

Shank—Troyer.—On March 29, 1908, Henry Shenk, of the Canton (Ohio) Mission, and Carrie Troyer of Shanesville, Ohio, were united in marriage. The ceremony was performed by M. A. Mast. The Lord bless them with a long and happy life.

Rutt—Denlinger.—At the home of the bride's father near Leaman Place, Lancaster Co., Pa., on March 26, 1908, Bro. Isaac Rutt of Paradise and Sister Annie Denlinger, daughter of Basal Denlinger, were united in marriage by Bish. Isaac Eby.

## DEATHS.

### OBITUARY.

Mumaw.—Henry A. Mumaw was born near Winesburg, Holmes Co., Ohio, Jan. 27, 1850. Died in Elkhart, Ind., of Bright's disease, April 1, 1908, at the age of 58 Y., 2 M., 4 D. On June 27, 1872, he was married to Sister Malinda Blosser of Hosking Co., Ohio. To his union were born three children—two daughters, Phoebe, wife of Bro. A. C. Kolb, and Clara—and one son, Andrew, all of whom, with his beloved wife, survived him. Of a family of eight children, he was the second, three having preceded him to the glory world. These still living are three sisters—Clara, wife of Bro. John K. Weldy, Rachel and Fanny—and one brother, John. Bro. Mumaw was always active in whatever he was engaged. At the age of sixteen he began teaching public school. After he was married he moved to Elkhart, Ind., and engaged with the Mennonite Publishing Co., where he had charge of the book department. He followed the printing business for fourteen years. In April, 1876, he began the publication of "Words of Cheer," our Sunday school paper, in Elkhart, Ind. In 1880, he moved to near Leaman Place, Pa., where he lived nearly every Mennonite home, as well as in many others. After publishing it for several years he transferred it to the Mennonite Publishing Co. Bro. Mumaw was always a friend of the young people and was deeply interested in their proper education. In his early years he organized a Normal School in Elkhart, continuing it until his removal to Ohio, returning to Elkhart again after several years' absence. In February, 1886, he graduated from the Hahnemann Medical College, Chicago, with honorable mention, and continued the practice of medicine to the close of his life. However, he always had a great love for education and literary work. For a time he published a weekly paper, "Evenings at Home," and also a neat little volume, "Fireside Readings," which found ready sale. After he had entered the medical profession he published several medical journals. In the fall of 1894 he founded and established the Elkhart Institute, and after one year's successful work, when the Elkhart Institute Association was formed as a stock company, he was elected its first president. This school is now known as Goshen College. After disposing of his interests in the Elkhart Institute in 1898, he opened the Elkhart Normal School and Business Institute, now known as the Elkhart Business College, enrolling over two hundred students the first year. Bro. Mumaw was always deeply interested in church and social work. He was in the lot for the ministry, but the lot fell on (now) Bish. Michael Horst. He was a kind father and a devoted friend, and was greatly interested in the family circle, and also elsewhere, for he had a very wide acquaintance. Many a time did he speak words of cheer which helped others to look upon the bright side of life, and although at times during his illness he suffered great pain, he never murmured, but was patient and fully resigned, and expressed his desire to go home. He said he was going on before and would just wait for the others. He fell asleep peacefully in the arms of his wife, attended, exceeding the seating capacity of the Elkhart church. His fellow-physicians showed their esteem in this that nearly thirty attended his funeral. Services were conducted at the Mennonite church by J. K. Bisher and John F. Pink from Rom. 8:16-18, assisted by J. S. Lehman. Samuel G. Weaver, George Lankford, and others. The South Prairie street cemetery. May the Lord comfort and bless the sorrowing family and relatives, and may the influence of his life be a lasting blessing and his triumphant death an inspiration to all who knew him.

Swartley.—Catharine Fink Swartley died of a complication of diseases at her home in Sun-in-law, Francis P. Ship, in Joytown, Bucks Co., Pa., on March 20, 1908, aged 83 Y., 11 M., 25 D. She was born March 25, 1824, in Hilltown

## HERALD OF TRUTH

Thursday, April 9, 1908.

J. F. FUNK and A. B. KOLB, Editors.

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The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

township and was united in marriage Nov. 8, 1842, to George Swartzley, who died in May, 1901. She is survived by one daughter (Mrs. Francis P. Sheple), a son (Jacob F. Swartzley) and three grandchildren; also two sisters (Mrs. Esther Fickel of Philadelphia, and Mrs. Henry W. Gross of Doylestown) and two brothers (John F. and Abraham K. Funk of Elkhart, Ind.). One son, Oliver, died many years ago. She with her husband united with the Mennonite church a few years after their marriage. She was a patient sufferer and during the last several weeks of her life had many evidences of future hopes and blessedness. From her daughter, who was with her almost constantly during her illness, we have the following: "Mother is gone to that place from whence she will never return, but our loss is her reward. I have the assurance that she has gone to her heavenly home. She spoke many comforting words to me and offered many prayers during the midnight watches, praying to her heavenly Father to take her home. At times a sweet smile lighted up her face when she would call our attention, raising her hands and telling us to look, saying, 'Oh, how beautiful!' She had many bright visions like these during the last few weeks that she lived." She was buried at the Line Lexington Mennonite burying-ground. Services were conducted at the home by A. O. Hiestand and at the M. H. by J. G. Ruth and H. B. Rosenberger. Peace to her ashes.

**Reber.**—Mary Della Reber, only daughter of Bro. George and Sister ——— Reber of La Junta, Colo., was born June 20, 1905; died Feb. 21, 1908; aged 2 Y., 8 M., 1 D. Funeral services at the La Junta Mennonite M. H. by D. G. Laupp. The little one is now safe within the Shepherd's fold above. May God comfort the parents.

**Weber.**—On Feb. 22, 1908, near Alleghenyville, Berks Co., Pa., of diphtheria, Elsie, daughter of John and Lizzie Weber; aged 7 Y., 8 M., 9 D. Her remains were laid to rest, Feb. 23, in the Allegheny graveyard, in the presence of a number of relatives and friends. On account of the epidemic no funeral services could be held at the time, except services at the grave, which were conducted by Bro. Henry Good. She leaves to mourn her early departure father, mother, three sisters and two brothers. Two little sisters preceded her to the spirit world.

"Not now, but in the coming years, it may be in the better land."

We'll read the meaning of our tears,  
And there some time we'll understand."

**Landis.**—Joseph Landis died at his home in Lansdale, Montgomery Co., Pa., of phthisic, at the age of one day less than 72 years. He was not confined to his bed during the entire illness. He was a son of Abraham and Barbara Gell Landis, his mother being a daughter of the well-known Mennonite preacher John Gell of the Line Lexington congregation. He was born in Buckingham township, March 21, 1836. He is survived by his widow and three children and one brother, Jacob, of Philadelphia.

**Ranck.**—John M. Ranck of Paradise Twp., Lancaster Co., Pa., died on March 30, 1908, in his 60th year. He had been in failing health for some time. Death resulted from the effects of a stroke of paralysis. He was a member of the Old Men-

nonite church. His wife preceded him in death, but four sons survive. Buried April 2 at the Strasburg Mennonite M. H.

**Helmuth.**—Calvin, twin son of G. B. and Barbara Helmuth of Millersburg, O., died on March 26, 1908, of whooping cough; aged 2 Y., 9 M. Interment on March 29 at the Walnut Creek cemetery. Funeral services by Fred Mast, J. F. Mast and David Hochstetler. He leaves a tonsorial father and mother, three little brothers and one little sister. Calvin enjoyed his short time in this life very much, being unusually happy and cheerful. He took great delight in singing little songs and asking father and mother about heaven and the heavenly Father. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

**Shirk.**—On the 27th of March, 1908, near Nefsville, Lancaster Co., Pa., at the home of his daughter, Mrs. Geo. Flasel, Benj. W. Shirk, aged 71 Y., 3 M., 25 D. Five years ago the brother was afflicted with a stroke of paralysis, from which he never fully recovered, and the last few years he was very feeble. He leaves a widow, three sons and three daughters. He was a member of the Old Mennonite church. Funeral was held at Grofsdale. Services by Bish. Benj. Weaver and John Lefever.

**Hiestand.**—Anna, widow of the late Samuel Hiestand, died at her home in Landisville, Lancaster Co., Pa., on March 30, 1908, of the infirmities of old age; aged 72 years. She suffered about six months. She was a member of the Old Menn. church, and is survived by two sons and one daughter. Buried at Landisville M. H., Apr. 2.

**Stoner.**—Mrs. Katie Stoner, a resident of Manheim, Lancaster Co., Pa., on March 30, 1908, of a complication of diseases; aged 68 years. The husband of the deceased died some years ago, while one son survives. Services on Friday, April 3, at the Menn. M. H. at Manheim. Burial at Landis Valley.

Contributions Received by Mennonite Pub. Co., Elkhart, Ind.  
Joh. Walters, Chalfont, Pa., for India Mission, \$2; for Hadjin (Turkey) Mission, \$2.

## CONFERENCE NOTICE

The Eastern A. Conference for 1908 will meet near Archbold, Fulton Co., Ohio, on Thursday and Friday, June 4 and 5. The executive committee and other members interested will meet on the preceding day to make necessary arrangements. All questions should be sent previously to the moderator or secretary. Persons coming from the West will please stop at Archbold if coming on the Lake Shore or Wabash railroads, should stop at Wauseon, Ohio, and inform E. L. Fry of said place. Those coming from the West will please stop at Archbold if coming on the Lake Shore. If on the Wabash, stop at Elmira and inform J. D. Wyse, Archbold, Ohio. If any further information is desired, address the above-named brethren—John B. Kauffman, Matfawana, Pa., Moderator; C. Z. Yoder, Wooster, Ohio, Secretary.

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